

Polit. Summary A
New Test
OF THE
Sence of the Nation:
BEING
A Modest Comparison
BETWEEN THE
ADDRESSES
TO THE
Late King *JAMES*,
And THOSE to
Her Present Majesty.

In Order to Observe, How far *The*
Sence of the Nation may be judg'd of
by either of them.

L O N D O N,
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3 August 1710

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A
New Test
OF THE
SENCE
OF THE
NATION.

THERE are now so many Ways contriv'd
to byass the Judgment of the People,
and the People themselves have taken
up so many New Ways to express them-
selves, that we are oblig'd to take *New Ways also*,
to understand them by. Nothing is more cer-
tain, than that the Methods of Understanding
Things must vary as the Methods of Expressing
B them

them vary, or else the Actions of Men will soon come to speak a Language not at all to be understood, and the Voice of Things will have as much Confusion as the Voices of Men had of Old at the Building of *Babel*.

Among the great Variety there is to be found in the World of this Kind, nothing seems more remarkable, than the frequent Alterations made in the Meanings of the same Things, whether spoken or done in these few late Years; by which it is grown preposterous to expect, that Men shou'd be suppos'd to mean the same Thing to Day, that they meant yesterday by the same Words.

This might be illustrated by many Examples, but by nothing more plainly than by the various Use, Intent, Meaning and Design of SWEARING; especially that of Taking or Refusing Oaths to Governments, Allegiance to, and Abjuration of Princes, and the like.

Here Men stand off, and refuse to take Oaths to the last Minute, and then with the utmost Reluctance, to save a Place, Benefit, or Preferment, they take this Oath, and yet at the same Time, swear that they do it Heartily, Willingly and Truly.

*In another Case, Men abjure Foreign Pretenders, "Declaring, Testifying, Professing and "Acknowledging (*Vide the Abjuration*) that they "do believe in their Conscience, that the Pretended Prince of Wales, or King James III. so "calling himself, hath not any Claim, or Title "to the Crown of this Realm, &c.*

And at the same Time, these Gentlemen in their open Profession, acknowledge the said Pretender, *Drink his Health* upon their Knees, *Pray Cap in Hand*, for his Restitution, and Act openly for his Interest; of which, the Author humbly prays, the swearing Jacobites not to put him

him to the Necessity of bringing numerous Examples, for Fear of a *Black List*, they wou'd not be glad to see come abroad in the World.

And yet all these Contradictions are easie to be reconcil'd, and the Honesty and Integrity of the Parties may be clearly defended, and this is the Work of the present Undertaking, perhaps, you may think it difficult, but you may be of another Opinion when you have duly consider'd the Particulars.

There is a Thing call'd *The Sence of the Nation*; by which, all Things of this Kind are determin'd and understood; and this prevails not against the Literal Meaning of Words only, but against the plain and visible Construction of Mens Actions, and is now become the only true Rule to judge by. *Custom* has by the Law of Nations, obtain'd a very great Authority all over the World, having in all Ages, been the only Judge of *Propriety*, the Guide of Languages, the Allow'd Authority for Speech, and having given the true Legitimacy to Words. From hence, It is a most necessary Consequence as well as a certain Truth, that *Custom* is the great Arbiter of *Meaning* in Speech: Nor can we give any greater Reason, nor in many Cases, any other Reason, for the Extensiveness of Words, than the Custom and Usage of the Country, that is in *English*, *The Sence of the Nation*. No Man can say, why a *Spade* is call'd a *Spade*, or a *Tree* a *Tree*; why *Whore* signifies a *Leud Woman*; why a *weak-headed Man* is call'd a *Fool*; why a Man that robs another is call'd a *Thief*: But that it is the Custom of the Place, that such Words shall be so understood, or to speak more plainly, *This is the Sence of the Nation*.

The same Authority is given for several Words signifying the same Thing, or several Things being
signify'd

signify'd by the *same* Word, frequent Instances of which are to be given in our Language, and all are legitimated by *Custom* as the *Sence of the Nation*.

By this Authority of *Custom* a *High-Church-Man* and a *Mad-Man*, a *Tory* and a *Thief*, a *Whig* and a *Presbyterian* are all become synonymous to one another; tho' if we take the People and examine them apart, they pretend quite other Things; but it must be so understood, for 'Tis the *Sence of the Nation*.

But what shall we say to a new Tyranny of *Custom*, which is now invading us with Exotick Significations of Words, such as were never heard of here before: By which, for Example, a *Sacheverellite* and a *Jacobite*, a *Mad-Juror* and a *Non-Juror*, a *High-Flyer* and a *French-Papist* are become synonymous, and signify the same Thing; nor are the Etimologies or Vulgar Acceptations of the Words to be alter'd, or their Agreement to be interrupted by the Casual Intervention of *Taking* or *Refusing* Oaths, Abjurations, Affociations, or any such Trifles upon any Account whatsoever, *The Reason is plain*, for such is the *Sence of the Nation*.

All this is brought to pass, by the Wonderful Assistance, and Irresistable Force of *CUSTOM*, which, by her absolute Authority in the Kingdom of Speech, has full Power to cause what Construction *she pleases* to be put upon Words, and to cause them to be understood *as best may serve* to her Royal Ends and Purposes; --- making those Constructions become *The Sence of the Nation*.

*Custom, that all the World to Slav'ry brings
That Dull Excuse for doing silly Things.*

Rocheſter's Poems p. 72.

*We are next to prove, The Great Usefulness and
Convenience of this to Mankind, and consequently,*
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the Reasonableness, and indeed, Necessity of Submitting to this Government of *Custom*; as also, that in all Ages, and in all Nations, she has exercis'd this Authority, and that, therefore, having Prescription to plead for it, she is entitul'd by her *immemorial self* to an *undefeizable Title* to it, and may indeed herself be call'd *The Sence of the Nation*.

And first, to the Usefulness of it, --- in which it appears like the *Copernican System of Philosophy*, which, tho' it admits of many Doubts, and has some Difficulties in it, which can allow no Demonstration, yet *is receiv'd*, because by *that Scheme*, we can the better solve other *Phenomena* in Nature, which were perfectly unaccountable, and indeed, inconceivable before: So in this Case, tho' there may be some Objections perhaps, unanswerable against this Tyranny of Custom, and some Difficulties in our Subjection to it, which seem absurd, and admit of no Demonstration, yet *we receive it* as a Thing, by which, we can better solve some strange and wonderful *Phenomena* in the Conduct of Mankind, which can no otherwise be accounted for, but by their being *The Sence of the Nation*.

By this Glorious System, a Man may sail *North* and *South* at the same Time in the great Ocean of Politicks; two Men may turn Back to Back in the great Road of Allegiance, and One Travel, *that is*, *Swear*, one Way, One another; and marching on strait forward meet at the same Point of Truth and Sincerity. For Example, A Man may swear to the Man he fights against, and fight for the Man he swears against: And all this only by Custom stepping in, and legitimating the Word *SWEARING*, and *JESTING*, to mean the same Thing in *The Sence of the Nation*.

Nor is this a Novelty, or started to gratify a Party, No, no, Gentlemen; I will not do the *Jacobites* so

so much Wrong. *However necessary it may, at this Time, be to their Cause, and therefore, very happily made Use of by the Fathers of their Flock; but the Thing has ever been the Custom, of such Kind of People as they are compos'd of, and especially among us, and is, therefore, to be taken here as the Sence of the Nation.*

Nor shall I need to be sent back to the Heathen Ages of the World, whether *Grecian or Roman*, in which, tho' the like Authority of *Custom* had introduc'd the like *Practice*, yet Generous Principles had almost prevail'd to explode her Authority; since it has been observ'd, to revive with the Introduction of Christianity, and to obtain more among the Christian Part of the World, than ever it did among the Heathen, and has almost in all Places *among them*, been the *Sence of the Nation*.

I need not go to Sacred Writ for the Perjury, or worse, of *Jacob to Esau*; Breach of Honour in *David* to the Posterity of *Jonathan*, and the like; since they have Exceptions in them, which, perhaps, we cannot so well discant upon in this Place.

I need not dwell upon the *Mahometans* making a Jest of keeping Faith with Christians; since we find *Christians* making the same Jest of Keeping Oaths to those they call Hereticks and Phanaticks, and that in *Rome, France, Italy, and England*; it has been the *Sence of the Nation*.

What need I examine the JEST which Princes have made in the World, of their Swearing to Treaties and Capitulations. The Oaths, *Anglice*, JESTS of Renunciations of Right and Disclaiming Successions. ----- The BANTER of Oaths call'd Coronation-Oaths to Subjects, and the like, these are so flagrant they need no Repetition, and that they signify nothing, has long been allow'd in *France and Elsewhere*, to be the *Sence of the Nation*.

Nor

Nor need I go far, to shew you the general Oaths taken by conquer'd Cities and Provinces, to the respective Conquerors *Alternately* as they subdu'd them. Nor the JESTING, I mean, *Swearing* of Nations to Princes, whom they think fit afterwards *Nationally* to Resist, and Depose; since their NON-SIGNIFICATION has on all Occasions appear'd to be the *Sence of the Nation*.

After all these will you any longer question, that the Swearing, Fore-Swearing, or Back-Swearing; *i. e.* Abjuring of Parties, can be any more than JESTING; that it can be taken for any other by the Princes to whom, or meant for any other with the Parties by whom they are taken; and that their being taken for a Jest, is now become the *Sence of the Nation*.

What is that we call CUSTOM, but the *Sence of the Nation*. Or, The common Acceptation, in which, such, and such Things are generally received; and by which, the Signification, or Non-Signification of what is said, or done, is understood in General.

Let's begin with what we call common Conversation, *Here* CUSTOM, which I thus call the *Sence of the Nation*, has commanded that we should understand SWEARING to be really no less than JESTING, and when a Man wishes *God may Damn him*, or *stop his Vitals*; when he Curses *his Blood*, and swears *By his Maker*, or *Redeemer*; it is expected, in good Manners, you should understand him to mean *Nothing at all*, and 'tis plain, he is so understood in the *Sence of the Nation*.

God forbid, we shon'd be so barbarous and inhumane, to take Men *Literally* when they swear, or to charge them with *Meaning* when they blaspheme God, *damn themselves*, and swear solemnly to what they say; this wou'd be the unreasonablest Thing

Thing in the World, and you must then charge them with Perjury a Thousand Times a Day. The Case is plain, you must refer to the great Law of Custom, which is *The Sence of the Nation*.

This Custom governs Kingdoms as well as *Men*, and directs you to take all the Imprecations and Execrations of the Common Conversation of Men to signify nothing at all; as Froth upon your Drink, which proceeds from its Strength, but when you skim it off, the pure Liquor comes after; so this Swearing is nothing but a certain Froth or Foam of the Mouth proceeding from the Heat of the Passions, which Men throw by and take for nothing, and Skimming it off from Speech, the true Genuine Sence of the Man comes after it: And thus it is generally taken in the *Sence of the Nation*.

From hence it follows, That a Man shall swear a Thousand *Street-Oaths* in an Hour, to the Truth of a Thing which he knows nothing of, or to do something he never intends, or that he did something he never thought of, and yet remain a Man of Honour; if you bring him upon his Oath in a Court of Justice, or make him a Witness between Man and Man, you may depend upon his Evidence to be Punctual and True, and he scorns to forswear himself: Nay, he shall pass for a good Witness, notwithstanding his daily Perjury, in the *Sence of the Nation*.

The Reason is plain, Custom has preserv'd some Veneration to a Formal Oath in Bearing Witness, but *The Sence of the Nation* has long since taken away all Signification from the most violent Oaths in the World in common Speech, as Things that neither are intended, or shou'd be understood to have any Kind of Meaning at all in them. H----- is an Eminent Justice of Peace, he punishes Drunkenness, Whoring and Swearing impartially, as the Law directs, and when a Man is brought
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before him for these Crimes, he decently exhorts him to forbear ; but he swears and blasphemes in the very Act of Executing the Law upon them, and damns himself upon the very Bench. The Case is plain, It is all without any Signification, nay, it is not to be call'd Speech, but a certain Excrement of the Passions which breaks out at the Mouth ; it has a kind of Sound, indeed, like Words, but it is hardly known by the Parties themselves ; it has no Communication with the Thoughts, and cannot be understood to have any Meaning at all ; like the *Igni fatui* in the Air, which have an Appearance of Fire, and give a kind of Light, or rather, a shining Reflection of Light, but have no Heat, and are esteem'd as a meer Vapour, without any Signification.

We might enter into the General Examination here, of the Manners of the Age, and we shou'd find, that it is the most necessary Thing in the World, that Custom shou'd allow Men to go on in a Method of Speaking without Signification. ----- That Abundance of the most Common Part of Humane Conversation shou'd be interlac'd with these Non-Entities in Speech : That as they are Ornaments in Style, and Useful Articles in Founding the most Essential Parts of Speaking, we cannot be without them. ----- *The Reason is,* Long Experience has found it necessary, and they are thus understood in the *Sence of the Nation* : More particularly, In Friendship, in Keeping Secrets, in Treaties of Accommodation, in Reconciliations of Differences, in Acknowledging Obligations, in Protestations of Gratitude, in New Acquaintances, in Seeking Favours, but above all, in Matters of Love, Gallantry, and Paying of Debts : I say, long Experience has found, that Oaths, Affe-

tions, and the *Deepest Imprecations*, without the least Intent or Meaning either to keep or break them, must be made Use of in such Things as these. ----- They are thought necessary to *fill up* the Vacancies of Elocution, *supply* the Defect of Language, *assist* the Passions, appear *instead* of Sincerity, *and the like*; in all which 'tis not at all requisite, that any manner of Meaning shou'd go along with them.

There are innumerable Examples to illustrate this, ---- and many a Votary to a Party has left us their Dying Testimony of it *at the Gallows*, of which *Coleman* was a Famous Instance in the last Age, ----- has been so in this, and *FULLER*, they say, is a living Witness against Dr. *Sacheverell* for the like.

To bring it home to our Point, Custom having thus legitimated this Practice, and *Swearing* and *Jesting* being the same Thing in the Sence of the Nation, --- It seems strange, that our foolish People should object against the Inconsistency of any Part of our Modern Oaths, I mean, in Publick Matters, *such as*, of *Merchants* taking Custom-House Oaths, which are become insignificant to a Proverb; *Citizens* taking the Oath of a Freeman, which 'tis impossible for some of them to keep; *Assessors* and *Commissioners in Taxes* take Oaths, which they never think of again. Men *swear off Taxes*, *swear to Accounts*, and *swear upon Juries*; *swear* when they go into Offices, and *swear* when they go out; *swear to the QUEEN*, and *swear at the QUEEN*; ---- and what is all this, but to tell us, that Custom has taken off the Sanction of Oaths, and establish'd this for a Law, That *You are to take them*, just as they that swear them, *mean them*, viz. for nothing at all.

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From Oaths to Men, let us come to the Oath of God, and see if that has any greater Force, we see it *how corruptly soever* of late descended to serve Parties and publick Interests, and therefore, *contrary to its Institution*, plac'd as a Test of Civil Distinction, a Key, *the Devil, they say, has the Lock*, to Civil Preferments, an Introduction to publick Employment, a Support to Parties, and a Property to Hypocrites; and what's the Language of all this, but that it really *signifies Nothing*, --- is receiv'd without *Thinking*, administer'd without *Meaning*, and stands for a Cypher.

And now Good People, having laid down this New System in all our Politicks, it is, as I said before to you, a *Test* of its Usefulness: *Thus*, By this Philosophy we can solve all the strange *Phænomena* in our Politicks, which have so long puzzl'd our People, and laid stumbling Blocks in the Way of Honest Men. *For Example,*

By this is made clear the Difficulty of Peoples *Swearing* to the Government, and *Abjuring* the Pretender, and yet *Acting* for his Interest, *Drinking his Health*, and Owning him as their Sovereign.

By this is reconcil'd the Difficulty of the Mayor and Magistrates of *M-----* bearing the Sword and Mace of Queen ANNE, and being Her Humble Servants all the Week, and yet going in their Formalities every Sabbath-Day to the *Jacobite Meeting-House*, where they pray Openly for the Restoration of the Pretender, whom they have Abjur'd.

By this is reconcil'd Damming the Tolleration, and yet not blaming the Indulgence to Tender Consciences.

By this is made clear the Consistency of
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the Doctrine of Hereditary Right, and Non-Resistance, with the Act of Succession, and the Revolution, and as I said before, many other *Phænomena*, which, in themselves admit of no Demonstration.

CUSTOM has declar'd, that all those *Politick Oaths* are taken as having no Signification; That we are to understand them, and the Takers of them to have *no Meaning at all*, and that they pass for Nothing; this being the *Sence of the Nation*.

On these Accounts they cannot be said to deceive us, for that we have nothing more to expect from them, than we ought to expect from People, that swear *without Meaning*, and look upon Oaths to have *no Signification*.

It cannot be forgotten here, that this reconciles the Endeavours some People use, as expect the Overthrow of the Tolleration, the Rupture of the Union, and the Dissolving the Establish'd Succession, notwithstanding her Majesty's Sacred Promise frequently given from the Throne to Support, and Defend them, and to Maintain the first of them inviolably.

It is evident, these Gentlemen take all these Sacred Pledges of Honour given by Her Majesty, to be like their own Swearing, ----- viz. to be taken for *NOTHING*, to have no Manner of Signification, so to be meant at first, *and at last*; ----- and that this is the *Sence of the Nation*.

It is farther evident, *that* in their Offering to put the Queen's Undoubted Title to the Crown, upon Her Majesty's Hereditary, not Parliamentary Right; at the same Time offering nothing against the Legitimacy of the *Pretender*, they would have Her Majesty believe, Her ha-
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ving *NO RIGHT AT ALL*, is the *Sence of the Nation*.

These *Phænomena* in our Politick Philosophy, are solv'd very readily by this Doctrine of the Sovereignty of Custom, to establish the Meaning, or No-Meaning of Speech, and to legitimate the No-Meaning of the most Solemn Actions in the World.

This brings us down to the most clear Demonstration, that any Man can desire of such a new advanc'd System, and I shall bring you abundant Testimony from all Parts of this Nation, when in their most Solemn Applications to their Princes, the Good People of *England* have no other Testimony of their Sincerity and Honesty, either to God, their Sovereign, or themselves, than that they had no Meaning at all in what they said.

This is to be found, or, at least, to be search'd for in the Famous Address'es, which upon sundry Occasions have been presented to our Princes from the Good People of *England*; particularly those in the late King *Jane's* Time, upon the Subject of the Birth of the *Pretender*, the taking off the Penal Laws and Test, and the bringing *Papists* into Employment; not excluding some now presented, and presenting to Her Majesty, by several Sorts of People, on the Behalf of the Corrupted Doctrines of *Hereditary Right*, *Non-Resistance*, *Dissolving Parliaments*, &c.

Perhaps some People may alledge, that there has been a little Meaning in the Heads of the People in these Cases. But as such pretending Advocates will be brought to acknowledge *those Meanings*, to be absurd Contradictions to one another; inconsistent with Honour, Liberty, Constitution

stitution and Religion; and particularly, the Sorts of Addresſes *One with Another*; I cannot but think the kindeſt as well as eaſieſt to be demonſtrated Truth *we can ſay of them is*, that they had no Meaning at all; that they were deſign'd by themſelves to paſs for nothing, *receiv'd ſo by their Princes*, and that this Opinion of them has always been the *Senſe of the Nation*.

However that any One may enter into the Enquiry, and tell us what they think: Whether it can be poſſible the People cou'd mean any Thing in theſe Addresſes; and if they had any Meaning *what it was*: I ſhall preſent the Reader with a few of both the Kinds, ſet One againſt Another; --- As to the *Meaning* or *No-Meaning* of the firſt Parcel, I ſhall evidence what I alledge, of their having been deſign'd *to paſs for nothing* by their Authors from the Conſequences. As to the ſecond Sort, I ſhall leave them to the *Senſe of the Nation*, to judge them by their Probability.

In my Opinion, Time has made it appear, that Addreſſing in King *Jame's* Time, had no Meaning at all, other than a meer *Pulling off the Cap*, which we do to any Body we meet, with *Your Servant Mr. Such a One*, which really paſſes for juſt nothing at all; for if the Man was to go to the Gallows the next Day, you have nothing to ſay to him. ----- So it was the Faſhion juſt then, to ſay any Thing which they thought *their Prince wou'd be pleas'd with*; to do any Thing he bid them; to thank him for every Thing he did, whether for or againſt them. ----- As to Liberty, Priviledges, Laws, Proteſtant Religion, and ſuch like Things, they never troubled their Heads with them, nor
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cou'd without infinite Scandal to their Sences, be said to have any Meaning at all about them ----- Thus they thank him for His *Standing Army*, tho' they knew it was rais'd to enslave them; for His *Dispensing Declaration*, tho' they knew it trampled upon the Laws: They sacrific'd the *Penal Laws* and *Test*, tho' it was evident, it was in Favour of *Papists* only: And they promis'd for their *Parliament Men* that they shou'd in all Things comply with His Desires, tho' that must effectually destroy the very Being of *Parliaments*.

After all these Fine Words, these very Adressors never perform'd one of these Things, and the kindest Thing I can say of them is, *that they never intended it.* --- Not that I am reproaching them at all for Cheats and Hypocrites, that wheedled and deluded their Princes, *as I know some do*; that first made him believe they wou'd be ridden into any Thing, that they wou'd submit to any Thing, wou'd have been *as passive* as they talk'd of, and wou'd really subject themselves, their Liberties, Laws and Religion to His Absolute Will: *No, No!* The good People were honefter than so. ----- The Error lay here; the Thing was a customary Piece of Extravagance, and the King took them to be in Earnest. ----- Sir, Your most Obedient Servant, says a Man to me in the Street; if I shou'd bid him go of an Errand for me, he wou'd answer, *What, Sir, do you take me for a Porter!* Your Majesty's Royal Dispensing Right, says one Set of Gentlemen. We will choose such Members as your Majesty shall recommend, say another. If the King puts it home to them, they answer, *What!* Does His Majesty think we are all Slaves! The Matter is very plain, The Thing
stands

stands for nothing; if the King took them to be in Earnest, *that was His Fault*, they gave Him very little Reason for it; they spoke Words of Course, Things usual in all Times, from Subjects to Sovereigns; and which had nothing in them more than Words, and never use to be understood any farther. ----- *Words of Custom*, the Language of Good Manners, that they were to stand for nothing *was the Sense of the Nation*, and if he had had his Usual Sences about Him, they wou'd have stood for nothing with Him.

Thus King *James* was serv'd with His Addressors, I cou'd have brought a List of the Universal Addressings of the Nation just in this Manner, and ev'ry Way as extravagant, to *Richard Cromwell* of Old, not Two Months before they depos'd him: Ditto to King *CHARLES* the Second, when they abhorr'd Petitioning; when they gave up their *Charters, Laws and National Priviledges* to Him: Ditto to King *WILLIAM*, upon Occasions quite Differing, and Contradicting to them all; ----- and all these wou'd be evident Testimonies that Addressing the Sovereigns in *England* from the Towns, Corporations, Counties, Grand Juries, &c. has for many Years past, been reckoned to stand for nothing; and is therefore, by Custom determin'd to be of no Manner of Signification.

I hope, the Reader will understand me to mean of such Address'es only, as have been made in Former Days: As to those now made, which are calculated to Things of a higher Nature, such as Telling Her Majesty *what Title She reigns by*, as if She did not know before; Promising to choose such *Parliament-Men*, as shall *GIVE UP Parliamentary Right*; Letting Her Majesty know
how

how joyful they shall be to have the Parliament dissolv'd, *especially such of them as have Reason to apprehend Parliamentary Justice*; letting Her Majesty know, they desire to bring in the *Preiender*, and that, therefore, they hope She will change Her Ministry.

As to these great Things, it seems to me, these People, much better than any before them, speak as plainly to us *as possible*, that they would be understood to have *NO MEANING*. It would be the highest Presumption in the World, for Subjects to talk in this Manner to their Sovereign; and they could not but expect, even from a most mild, and mercifull Prince *the utmost Resentment*: And I can make no Question, but they would most certainly meet with it, were it not, that they know, and take it for granted, that these Things call'd *Addresses*, have always been allow'd to stand for nothing, have been *desigu'd so* by the People that sign'd them, been *receiv'd as such* by the Persons directed to, and allow'd for such in the *Sence of the Nation*.

Here follows some select *Addresses*, and Passages out of other *Addresses*, faithfully Collected from the Great Body of the *Nothing - Signifying Addresses* aforesaid, Presented to the Late King *JAMES*, not many Months before *His Abdication*, being the same Year of the *Revolution*, and which serve as a Proof of what has been laid down as above. And also,

Some select *Addresses*, and Passages out of other *Addresses*, from the same Places, faithfully Collected from the Great Body of *Addresses*, lately Printed, and said to be Presented, ----- whose Similitude to the Former

in their Eminent Signification, is left to the Determination of Time, and the Judgment of the most Charitable Reader.

To King JAMES.

To Queen ANNE.

*The Humble Address
of the Mayor, Recorder,
Aldermen,
and Burgeses of the
Corporation of Cambridge.*

May it please Your Majesty,

WE Your most Faithful and Truly Loyal Subjects, the Mayor, Recorder, Aldermen, Common-Council and Burghers of the Ancient Corporation of Cambridge, do Humbly cast at the Feet of Your Sacred Majesty, our Unfeigned Thanks for Your most Gracious *Declaration of Indulgence*, which, Your Majesty has been pleased, with much Condescension to repeat, giving it a double Strength by Your Royal Word; so that none that are truly Loyal, can doubt of the Performance of Your Majesty's most Gracious Promise, or refuse to make their thankful Addresses for it.

When, therefore, Your Royal Wisdom shall think fit to call a Parliament, we,
Your

Most Gracious Sovereign,

WE Your Majesty's Loyal Subjects, being deeply sensible of the Invaluable Happiness we enjoy, under the Influence of Your Auspicious Reign, cannot but think our selves in Duty bound to express in the most respectful Manner, our hearty Zeal for the Security and Honour of Your Majesty's Sacred Person and Government, especially, at a Time, when that Natural Reverence, which is indispensably due to Princes, is in Danger of being diminish'd by the Factious Notions of the Peoples Power, and of Governors being liable to the Censure and Coercion of their Subjects, so boldly vented, and industriously cultivated by a Libertine and Republican Faction.

We

To King JAMES.

Your Majesty's most Loyal Subjects entirely engage our selves, and the utmost of our Endeavours for the Election of such Members, as will Heartily concur with that Divine Principle of Your Majesty, *That Mens Consciences ought not to be forced in Matters of Religion, nor they distinguished in the Service of their Country by other Tests than that of Loyalty.*

Wherefore, the many Blessings we enjoy under Your Sacred Majesty, engage us in Daily Prayer to Almighty God, that as Your Royal Virtues exceed all Example, so Your Reign above Comparison, may be the Longest; nor may it end 'till a Prince of WALES born of Your Royal Consort, our most Gracious Queen, hath learn'd by a long Experience, the most Heroick Greatness of Your Royal Mind, in Testimony whereof, we have Unanimously caus'd our Common Seal to be affix'd hereunto, this 28th Day of May, in the Fourth Year of Your Majesty's Reign. *Anno Domini, 1688.*

To Queen ANNE.

We humbly beg Leave, to lay before Your Majesty, our Abhorrence and Detestation of these Mischievous, Rebellious Principles, which naturally tend to undermine the Fundamentals of Government, and shake the Thrones of Princes, and to assure Your Majesty, that our utmost Care and Diligence shall be employ'd to give Effectual Evidence of our sincere Concern for the Support and Preservation of the Best of Constitutions, and the Best of QUEENS, by Continuing to choose such Representatives, who we are assur'd by their known Regard for the Right of Princes, will oppose those bold Encroachments upon the Royal Prerogative, which, if not Timely prevented, will under the Pretence of Liberty, introduce a fatal Licentiousness and Disorder.

And may that Great God, by whom Kings reign, so dispose the Minds of all Degrees of Your Majesty's Subjects, that they may entertain very respectful Sentiments of that Authority, deriv'd from a Power superior to any upon Earth, and signalize themselves in all Instances of Christian Obedience, and True English Loyalty under Your Majesty's Gracious Administration.

To King JAMES.

To the King's Most
Excellent Majesty.

The Humble and Unanimous Address of Your Majesty's Justices of the Peace, at the General Quarter Sessions of the Peace, Holden at Leeds, for the West-Riding of the County of York, this 12th Day of July; in the Fourth Year of Your Majesty's Reign.

MAY it please Your Sacred Majesty, to suffer us, Your most Loyal Subjects, moved by the most ardent Affection, profoundest Duty, and truest Interest; to congratulate You, our, and the Three Kingdoms Happiness, in the Birth of a Prince, humbly praying the God of Heaven, for Life, Health, and Prosperity to Your Majesty, His Royal Highness, and Your Royal Consort; with the Addition of whatever may contribute to Your and their Happiness here. And after a long
Reign

To Queen ANNE.

The Humble Address of the Justices of the Peace, the Grand Jury, and other Gentlemen, at the General Sessions of the Peace, held for the West-Riding of the County of York, at Pontefract in the said County, on the 18th of April; in the Ninth Year of Your Majesty's Reign.

May it please your Majesty,

WE Your Majesty's most Dutiful Subjects, and Sons of that Church, which hath always taught us to Fear God and Honour the Queen, and not to meddle with those that are giv'n to change; being deeply sensible, that we live in an Age, when Men of all Sects in Religion join with Men of no Religion, to blaspheme God, despise Dominions, and speak evil of Dignities, Preaching and Printing Doctrines and Positions, equally Desiructive to the Rites of the Church, and the just Prerogative of the Crown.

Sence of the Nation. 21

To King JAMES.

Reign over us, may Your Majesty inherit an Eternal Crown in a Better Kingdom, and may there never want one of Your Royal Line to sway the Scepter of these Kingdoms 'till Time shall be no more, is the most fervent, sincere and unfeigned Prayer of

Your Majesty's

Obedient,

Loyal Subjects.

To

To Queen ANNE.

Humbly beg Leave with the greatest Sincerity, to assure Your Majesty, that we abhor, detest and abjure all Atheistical and Schismatical, Antimonarchical, and Seditious Principles and Practices: And as Your Majesty has always made the Laws the Rule of Your Government, so We, in our several Stations, shall make the same Laws the Measure of our Allegiance, which does not depend upon the Will of the People, but is founded upon the Laws of God, and is an Essential Part of our Constitution, which Constitution, under Your Majesty's Government both in Church and State, as the One Monarchical, the Other Episcopal, with the Protestant Succession of the Crown, as by Law Limited and Establish'd, we will to the utmost of our Power, support, maintain and defend,

And our most Humble Prayers are, that God would extend Your Majesty's Life and Reign, as far beyond the Common Term of either, as Your Vertues are uncommon, exceed and outshine all others, and may each Year be Crown'd with fresh Instances of Divine Goodness to Your Majesty, Your Allies, and these Kingdoms.

And we will endeavour to
choose

A New Test of the

To King JAMES.

To Queen ANNE.

choose such Representatives in Parliament, whose Loyalty to the Crown, and good Affection to the Church, hath been conspicuous, not only in themselves, but their Ancestors.

To King JAMES.

To Queen ANNE.

To the King's Most Excellent Majesty,
The Humble Address of Your Majesty's Loyal and Dutiful Subjects, the Grand Jury of Your City and County of Exeter, held at the Guild-Hall of the said City, the 23d Day of April, in the Fourth Year of His Majesty's Reign, being the Anniversary Day, solemniz'd for Your Majesty's Coronation.

The Humble Address of the Mayor, Aldermen, High-Sheriff & Common Council of the City Exon, and of the Gentlemen return'd, to serve as a Grand Jury for the said City and County of the said City of Exon, at the Assizes, held at the Guild-Hall of the City, on the Third Day of April, 1710.

Most Dread Sovereign,

SINCE it hath pleased the King of Kings to bring Your Majesty to the Crown, and seat You on the Throne of Your Illustrious Ancestors on this Day, we thought it our Duty, not only to thank the

WE Your Majesty's most Dutiful, and Loyal Subjects, being Truly sensible of our great Happiness, in that we are Members of the Church of England, as by Law Establish'd, shall always concur

To King JAMES.

the Great God of Heaven for this Universal Blessing, which We did perform, with Hearts full of unfeign'd Joy, and thoroughly sensible of that great Happiness, which it hath pleased the over-Ruling Providence to bless us with, under Your Majesty's most Gracious and Merciful Government. But as We are bound to thank God for this great Blessing, so we judge our selves likewise engag'd by all the Obligations imaginable, to return our Thanks to Your Sacred Majesty God's true Vicegerent, whose Actions have surpriz'd any Thing that History cou'd yet afford us, and whose Gracious and Unparallell'd Declaration for *Liberty of Conscience*, hath come up to that Agreeableness of Divinity it self, who hath said of Kings, *I have made ye Gods*. That You, Great Sir, have exceeded all Princes in that high and transcendent Character. We crave Leave, ~~most Gracious Sovereign~~, to render unto Your Majesty, our most unfeigned Thanks for those fresh Obligations, and Priviledges lately granted to this your Ancient and Loyal City in our new Charter, humbly assuring Your Majesty, that whenever you please to call a Parliament, we shall give our Assistance in choosing such Members, as we doubt not, will readily con-

To Queen ANNE.

concur with your Majesty in a tender Regard for its Prosperity, and by Divine Assistance, conscientiously practice its most pure and holy Doctrines, and we Humbly beg Leave, to assure Your Majesty, our Rightful and Lawful Queen and Governor, that we will inviolably pay Your Majesty that Duty and Obedience, which our Oaths oblige us to, and our Church hath taught us to be Your Due.

And we do heartily detest and abhor, and in our several Stations, shall zealously discountenance all those Blasphemous, Heretical, Schismatical, Latitudinarian and Republican Principles and Positions, with which some evil-disposed Persons, have of late, endeavour'd to deprave the Christian Faith, to corrupt the Minds of Your Majesty's Subjects, and to undermine our Excellent Constitution, both in Church and State.

And as often as Your Majesty shall be pleas'd to call us by our Representatives to Parliament, we shall endeavour to be so represented, that as far as in us lies, Your Majesty and the Publick Occasions, may be vigorously supply'd, Your Royal Dignity and Prerogative, the Protestant Succession, and every other Part of the Constitution faithfully maintain'd, and
the

To King JAMES.

concur to perpetuate your great and good Work, which Your Majesty, to your Eternal Honour and Glory, have so happily begun. May the Great God of Heaven make Your Majesty's Reign long, and prosperous over us, and grant Your Majesty, and Your Royal Consort a numerous and lasting Issue; that as this Generation hath great Cause to bless God for You, so future Generations may rise up, and call You, and Your Royal Progeny for ever blessed. So Pray heartily,

Your MAJESTY's

*Most Loyal and Dutiful**Subjects.**To Queen ANNE.*

the Doctrines and Principles of the Church of *England*, deliver'd Unblemish'd in Posterity.

We beseech Almighty God, to multiply his Blessings on Your Majesty, and thro' Your Majesty's Administration on Your People.

To

To King JAMES.

To the King's Most
Excellent Majesty,

*The Humble Address of
the Mayor, Aldermen
and Common Council
of Your Majesty's An-
cient and Loyal City
of Hereford.*

Most Gracious Sovereign,

We beseech Your Ma-
jesty, to suffer us (a-
mongst the rest of Your
Loyal Subjects) thus Hum-
bly and Publickly to express
our grateful Sense of that
Happy Addition, which it has
pleased *GOD* to make to the
Royal Family, by giving Your
Majesty and Your Kingdoms,
the desirable Blessing of a
Prince, to inherit Your Roy-
al Virtues and Dominions;
and Humbly pray, that Your
Royal Issue may grow more
and more numerous, to suc-
ceed to your Imperial Crown
in all Future Generations.

We likewise crave Your
Majesty's Leave (once more)
Thankfully to acknowledge
those invaluable Blessings, we
enjoy

To Queen ANNE.

To the Queen's Most
Excellent Majesty,

*The Humble Address of
the Mayor, Aldermen
and Chief Citizens of
the City of Hereford,
in Common - Council
Assembled.*

Most Gracious Sovereign,

AS it hath been our Hap-
piness hitherto, to have
been by all Your Royal Pre-
decessors accounted a Loyal
City, and to have receiv'd
several Distinguishing Marks
of their Royal Favour for the
same; so we hope to trans-
mit that honest Character
down to Posterity; And,
therefore, cannot without
extreme Horror, reflect on
the Industrious Application
that has of late been us'd,
to vilify and abolish that
Truly Christian Doctrine of
Obedience and Submission to
Your Princely Crown and
Dignity, which our Church
most strictly enjoins, and is
the strongest Support of the
Throne; and in its Place to

E intro-

To King JAMES.

enjoy under Your Majesty's most Gracious Government.

And do most Humbly assure Your Majesty, that as this Place has heretofore been plunder'd, and ransack'd again and again, for their unalterable Fidelity to the Crown, so we will ever owe Dutiful and Loyal Obedience to Your Majesty, Your Heirs, and Successors.

In Testimony whereof, we have hereunto put our Common Seal, at the *Guild-Hall* of Your said City.

To Queen ANNE.

introduce that damnable Position of Resistance, the dismal Consequence of which, Your Majesty's Royal Grandfather, of Ever-blessed and Glorious Memory, and these Realms have been too fatally sensible of.

And to Perpetuate these Pernicious Principles, and transmit them to Future Generations, there are Set up and Propagated, in many Parts of this Kingdom, those Nurseries of Rebellion and Faction call'd *Academies*, in Opposition to our Two Famous Universities, which is an Innovation as much contrary to Law, as the Doctrine they teach is destructive to both Church and State.

We crave Leave, therefore (most Dread Sovereign) Humbly to declare our utmost Detestation of all such Vile and Insolent Proceedings, and to assure Your Majesty, that we will with our Lives and Fortunes, not only Assert and Maintain Your Majesty's Just, and Rightful Dominion over us, in its Fullest and most Ancient Legal Extent, the Succession in the most Illustrious House of *Hannover*, but also our Holy Apostolical Church, together with those Laws she is at present guarded with, that neither *Atheists, Papists, or those Republicans,*

To King JAMES.

To Queen ANNE.

publican, Factionous Hypocrites,
whose restless Endeavours
are incessantly employ'd to
accomplish the utter Ruin
of our Church and Consti-
tution, may ever prevail a-
gainst them.

To King JAMES.

To Queen ANNE.

To the King's Most
Excellent Majesty,

*The Humble Address of
the Mayor, Aldermen,
Bayliffs and Citizens
of the City of Car-
lisle.*

*The Humble Address
of the Burgeses,
and Inhabitants of
the Burrough of
Minehead, in the
County of Somer-
set.*

Dread Sovereign,

BEing now at Liberty;
by the late Regulation
made here, to Address our
selves unto Your Majesty,
we beg Leave to return our
Late, but Unfeigned Thanks
for Your Majesty's Most Gra-
cious Declaration of Indul-
gence, which we will endea-
vour to maintain and sup-
port against all Opposers:
We likewise, thank Your
Majesty for Your Royal Ar-
my, which really is both the
Honour and Safety of the
Na-

May it please Your Majesty,

Since your Majesty has
been pleased to allow
your Subjects thus to ad-
dress you, with their Ac-
knowledgment of your Su-
premacy, and a Tender of
their Duty towards you, we
your most Dutiful and Loy-
al Subjects, the Inhabitants
of your Ancient Burrough
of Minehead, humbly beg
Leave to take this Oppor-
tunity, to assure your Ma-
jesty, that we do from our
Hearts believe your un-
doubted

To King JAMES.

Nation ; let the *Tekelites* think, and say what they will. And when Your Majesty in your Great Wisdom, shall think fit to call a Parliament, we will choose such Members, as shall certainly concur with your Majesty, in *Repealing* and Taking off the *Penal Laws* and *Tests*, and not hazard the Election of any Person, who hath any Ways declared in Favour of those *Canibal* Laws, surely they do not consider, what a Sovereign Prince by His Royal Power, may do, that oppose Your Majesty in so Gracious and Glorious a Work ! A Work, which Heaven smiles upon, and will reward with no less Blessing, we hope, than a *PRINCE of WALES*, that there may never want of Your Royal Issue to sway the Scepter so long as the Sun and Moon endure, that Your Majesty's Reign may be Long and Prosperous, and Blessed with Victories over all Your Enemies, are the daily Prayers of

*Great Sir, Your Majesty's
Most Obedient and Dutiful Subjects.*

To Queen ANNE.

doubted Title to the Crown of these Realms, and that we will support and defend your Sacred Person and Government, with the Protestant Succession as by Law Limited and Establish'd, ev'n with an Oblation of our Lives and Fortunes, as well against all treacherous and secret Enemies, as those that are publick and declared.

And here, out of our abundant Concern for your Majesty, we cannot omit to observe how this *Republican* Principle of *Resistance* is of late openly taught, and maintain'd, a Principle, that even in the Memories of some amongst us, caus'd an unnatural Rebellion against the best of Princes, your Royal Grandfather, subverted the Monarchy, the wisest of Governments, and ruin'd that Church, whose Doctrine is built upon the Prophets and Apostles, whose Government is truly Apostolical, and in all its Essential Parts of Divine Institution, and likewise, to declare, that we do detest, and abhor such a Factious and Pernicious Notion, a Notion ridiculous in its Nature, inconsistent with Reason and Scripture, tho' in Case of *TYRANNY* and *OPPRESSION*, and as we declare our just Abhorrence of that abominable Notion of Resistance, which is the more abominable,

To

Sence of the Nation.

29

To King JAMES.

To Queen ANNE.

ble, because we live under your Majesty's Government, the mildest of Governments, and as we assure your Majesty, to defend your Sacred Person and Government in the State, so do we promise your Majesty, well knowing, that the Prosperity of them both are inseparable, that it shall be our constant Care to defend that in the Church, with all its Apostolical Doctrines and Discipline, the one Monarchical, the other Episcopal.

And to that End we shall be always ready to discountenance, and suppress all such wicked Tenents and Practices, as will mislead us into Atheism, Heresy and Schism, and when your Majesty shall, in your Princely Wisdom, judge it proper, we shall still continue to chose such Patriots, to represent us in Parliament; as shall be eminently Loyal Subjects to your Majesty, and constant Communicants of our Establish'd Church. *That God, &c.*

To King JAMES.

A Passage from the Berwick Address.

WHerefore, Most Dread Sovereign, to give You the Earnest of a greater Harvest,

To Queen ANNE.

A Passage from the Hindon Address.

WE cannot, then, but wonder at the daring Insolence of a restless Set of Men

To King JAMES.

vest, we hereby most Heartily and Sincerely declare, that we will on all Occasions, defend Your Majesty's Sacred Person and Government with the utmost of our Lives and Fortunes against all Opposers whatsoever: And that whensoever, it shall please your Majesty, in your Princely Wisdom, to call a Parliament, we do hereby Unanimously Agree to choose for Burgesses, such as have Your Majesty's Gracious Recommendations, and shall concur with Your Majesty's known Pleasure, in Annulling and Abolishing the *Penal Laws* and *Test*, that so Your said Gracious Declaration may likewise be the True Sense of all your Subjects in an Act of Parliament.

To Queen ANNE.

Men, who give Protection and Encouragment to those Hainous Crimes of Schism in the Church, and Resistance to Princes, sowing Daily their Heretical, and Antimonarchical Principles in every Corner of this Kingdom, openly Renouncing your Majesty's Hereditary Right to the Crown, paring by Degrees *Your Title*, as if in Time they design'd to leave none.

To King JAMES.

*The Humble Address of
the Mayor, Aldermen,
and Inhabitants of
the City of Bath.*

May it please Your Majesty.

NO sooner did the Happy News of the Prince's Birth reach our Ears, but we of this Place thought

To Queen ANNE.

*The Humble Address of
the Mayor, Aldermen,
and Inhabitants of
the City of Bath.*

May it please Your Majesty.

OUR unfeigned Zeal and Affection for Your Majesty's most Sacred Person, the Protestant Succession,

To King JAMES.

thought it our Duty in a more especial Manner, to be early in the Return of our Praises to the Almighty, for so great a Blessing upon us, and Your Three Kingdoms, and in Congratulating Your Majesty, and Your Royal Consort, of being the Joyful Parents of *So GOOD a Son*; a Gift, which the whole Nation ought to esteem, as the Reward of Heaven upon that continu'd Series of Goodness and Indulgence, which Your Majesty hath ever since the Beginning of Your most Auspicious Reign extended to Your Subjects, particularly that of Your Compassionate Declaration for *Liberty of Conscience*, whereby, as You are pleas'd to suspend the Execution of all Penal Laws in Matters of Religion, and the requiring of any Oaths or Tests. So do we upon our Allegiance to You, our Sovereign, promise and engage, that whensoever Your Majesty shall think fit to call a Parliament, such of us, as shall have Power of Electing, will choose none to serve therein, but who will give us full Assurance, that they will endeavour the Total Abrogation of them.

To Queen ANNE.

sion, and the Church of *England* as by Law Establish'd; obliges us at this Time, to assure Your Majesty, that we are ready to sacrifice all that's dear to us in their Defence, in Opposition as well to those Pernicious Principles of Faction and Sedition, as to all Irreligious, Hypocritical and Trayterous Practices, the natural and certain Consequences thereof.

We are Madam, surpriz'd, that any of Your Majesty's Subjects, (if they may be so nam'd,) shou'd be such Enemies to Your Majesty, Your Crown and Prerogative, as to dare to deny Your Hereditary Right to the Throne of Your Ancestors; any so wicked, as to justify that Horrid Murder of that Blessed Martyr, Your Royal Grandfather, and vilify those Doctrines of our Church, and Holy Religion, which are our only Security against the like detestable Attempts for the future.

*To King JAMES.**To Queen ANNE.**To the King's Most
Excellent Majesty.**The Humble Address
of the High-Sheriff,
Justices of the Peace,
and the Grand Jury
of the County of
Oxon, at the Ge-
neral Assizes held at
Oxford, the 18th
Day of July, 1688.**Dread Sovereign,*

AS We are sensible the best Addresses that Subjects can make, are the Returns of Duty and Obedience to their Princes Commands, We shou'd not have presum'd upon this Application, but that full Hearts, like full Banks will overflow. The Blessing God Almighty hath been pleas'd to bestow on Your Majesty, and this Realm, by sending a *PRINCE of WALES*, is a Happiness too large to be contain'd within the narrow Compass of our Breasts, wherefore, We cou'd not but join in our Particulars to the univer-
sal

*May it please Your Most
Sacred Majesty.*

WE the High-Sheriff, Grand Jury, Justices of the Peace, Deputy-Lieutenants, Gentlemen of the County of *Oxon*, do unanimously beg Leave to express our extream Grief that the seditious Principles so openly maintain'd and allow'd of late, shou'd make it necessary for all Your Loyal Subjects to give Your Majesty fresh Assurances of their Inviolable Duty and Affection, and to declare their Abhorrence of all Doctrines, which allow Subjects to Resist their Sovereign, which are propagated in Defiance of the
Laws

Sence of the Nation. 33

To King JAMES.

sal Joy of the whole Kingdom, receive, therefore, *Great Sir*, the Congratulations flowing from Hearts full of Loyalty, which Your Majesty shall always find, whenever Your Commands shall call us to a Performance, and hope, there will be none, who hereafter will dare to frown on Your Royal Designs, since Heaven smiles on all Your Actions, whither, We will send fresh our Daily-Prayers for Your Majesty's and the Prince's long Life, and Happiness, and hope, by constant soliciting the Divine Goodness, to obtain a Second Blessing to this Nation, and that the Queen may have a *Duke of York*, for which, let the Three Kingdoms join, 'till Heaven hears our Prayers, and all concur with us in saying *Amen*,

To Queen ANNE.

Laws of God, and of this Realm, and which are utterly inconsistent with the Quier and Substinance of Government. We shall always be firm to those Principles of Duty to our Sovereign, which we have profess'd, and which have been taught in the most Perilous Times, by that Famous University, in whose Neighbourhood we live, and we shall endeavour to transmit the same to our Posterity, that their Loyalty may be Hereditary, as Your Majesty's Title is to the Throne of Your Ancestors.

Tho' we were astonish'd to see the most factious Positions reviv'd, and propagated under the best and mildest of Governments, yet we the less wonder at it, since it is easie to observe, that the most open Patrons of Resistance are equally Encouragers of Blasphemy and Profaness, and that the Poyson'd Arrows, which have been shot as well against God, as His Vicegerent, have come out of the same Quiver.

There shall be nothing wanting in us, to restrain the Insolence, and defeat the Malice of the Enemies of God, and of Your Majesty; and when Your Majesty, to the extrem

To

F

Joy

To Queen ANNE.

Joy of all your Loyal Subjects, shall, in your Princely Wisdom, judge it proper to call a Parliament, we doubt not to choose such as shall truly represent this County, always eminent for its Loyalty, by doing all that is in their Power, to support the Just Prerogative of the Crown, the Church of *England* as by Law Establish'd, the Welfare of your People, and the Protestant Succession, as settled in the Illustrious House of *Hannover*.

To King JAMES.

To the King's Most
Excellent Majesty.

*The Humble Address
of the Clergy of the
County Palatinate of
Chester, who Publish'd the Late Gracious Declaration in
their Churches for
Liberty of Conscience.*

WE your Majesty's
most Dutiful, and
Loyal Subjects well weighing what we as such, ought
to

To Queen ANNE.

To the Queen's Most
Excellent Majesty.

*The Humble Address
of the University
Oxford.*

WE your Majesty's most
Dutiful and Loyal
Subjects, the Chancellor,
Masters, and Scholars of
the

To King JAMES.

to render to so Sacred, and Gracious a King, reckon'd we ow'd this, and higher Instances of our Obedience, in Pursuance of which, and of your Majesty's Order in Council, we heartily read the Declaration for *Liberty of Conscience*, not repining, that all other our Fellow-Subjects shou'd enjoy with us a Portion of your Royal Favour. We are well aware, that many have well deserv'd, and as to the other Number, towards whom you go the Courteous, and Noblest Way of Conquering. We hope, your Mercy may be successful, or at least, your Power will preserve you safe. But if the Matter of the Declaration were not according to our Wishes, yet the Establishing of it is according to our Duty, since it is issu'd out from the expresse Prerogative of your Supremacy over us, and we are requir'd by what is Statute-Law, the Rubrick of our Liturgy, to Publish what is enjoyn'd by the King, or our Bishop, (whose Care herein was remarkable) as much as what was prescribed in the Rules of this Book. So that we cannot but with Trouble of Mind hear of the Proceedings of the Seven Bishops, who, tho' they tenderly

To Queen ANNE.

the University of Oxon. being deeply sensible of the many great and inestimable Blessings God has bestow'd upon this Church and Nation, in placing, and preserving your Majesty upon the Throne of your Royal Ancestors, must beg Leave in this Publick and Solemn Manner, to give our Thanks to Almighty God, and to assure your Majesty of the Continuance of our Inviolable Duty, and Allegiance to your Sacred Person, and Government. And as that Duty will never suffer us to call in Question any Title, by which your Majesty holds your Crown, particularly that which is Hereditary. So it will never permit us to give any Countenance to that Popish, Republican Doctrine of Resistance of Princes, the very Mention of which at this Time, under the Best of Queens ought to be detest'd and abhorr'd.

We most Humbly pray your Majesty, also to believe that we do, and will always use our utmost Endeavours to promote the Peace and Quiet of your Reign, by teaching and encouraging such Principles, as may tend to true Virtue, Piety and Loyalty. 'Tis, therefore, not without very great Trouble we observe,

To King JAMES.

tenderly promis'd the *Dis-senters* something, yet refus'd to do their Part about the Declaration, lest they shou'd be Parties to it, which Reason, we with due Modesty, (and relying upon a Higher Authority) esteem insuthcient, seeing the Parliament of 62 did not think the Reading of the *Commou-Prayer* was approving of it, without Assent and Consent publickly declar'd.

We therefore, in all Submission become earnest, tho' too mean Intercessors to your Most Gracious Majesty, in Behalf of the Church of *England*, that the Faults of those and others may not be laid to our Charge, in whose Communion there are many, and we hope there will be more, who concur in promoting the Purposes of your mild Government. We farther beg Leave, to make our Congratulations for the Happy Birth of the young Prince in His Hereditary, Successive Kingdom, we in this Palatinate, are the first Lot of Inheritance to the First-Born of our Kings, and as we have a greater Part in Him, so we have a more plentiful Joy, that He is born to us, praying a long Life to Him, and the Inheriting of His Royal Father's

To Queen ANNE.

that notwithstanding your Majesty's most Pious Care to prevent it, yet Ill Men have found Means to propagate so many Blasphemous and Heretical Doctrines among us, which tend not more to the undermining of Religion, than they do to the Disturbance of the Civil Peace.

Neither can we at our Approaches to your Majesty, ever cease to repeat our Thanks for that great Affection you have always express'd to the Establish'd Church, which you have enrich'd by your Bounty, and adorn'd by your Piety. And when we consider this Church, as fram'd most exactly according to the Primitive and Apostolical Model, we cannot but with the deepest Sorrow bewail the Danger of so many deluded Souls, as are misled into the Damnable Sin of Schism, tho' we by no Means presume to disapprove of that Legal Impunity, which is allow'd to *Consciences Truly Tender*.

And that we may in the most effectual Manner approve our selves most Loyal Subjects to your Majesty, most Dutiful Sons of the Church, True Lovers of our Country, and Affectionate Bretheren to our Fellow-Subjects, we will use
our

To King JAMES.

ther's Crowns and Virtues.
We hereby bind our selves
to conclude stedfastly,

Your Majesty's

Most Devoted,

Obedient, and Firm

Subjects, and Servants.

To Queen ANNE.

our utmost Care to be al-
ways Represented in Par-
liament by such Members,
as will Inviolably maintain
your Just Prerogative, the
Succession in the Illustrious
House of *Hannover*, the
Rights of the Church, and
Liberties of the Subject,
the Compassing of which
great Ends, will compleat
the Glory of your Victo-
rious Arms, which we Pray
Almighty God may conti-
nue such, 'till a Safe and
Honourable Peace shall
leave no farther Use of
them.

To King JAMES.

*The Address of the
Grand Jury for the
County of Hertford,
July 23. 1688.*

S I R,

HAD not a Party averse
to comply with your
Majesty's Gracious Inclina-
tions, been too prevalent in
this County, an Address
would have been sooner made
to your Most Sacred Ma-
jesty, for your Most Graci-
ous Declaration of Indulgence.
And

To Queen ANNE.

*The Address of the
Grand Jury for the
County of Hertford.*

Most Rightful Sovereign.

WE Your Majesty's most
Faithful and Obedi-
ent Subjects, have with great
Satisfaction observed the ma-
ny Loyal Addresses, decla-
ring their firm and invio-
lable Duty and Affection to
Your Majesty, the Church
of England, and the Protest-
ant

To King JAMES.

And tho' we are too too Late, yet we hope, we shall not be unwelcome, in making a Due and Just Return of our most Humble and Hearty Thanks, and Grateful Acknowledgments, for your Majesty's Gracious Intentions to your Subjects in general, in Abrogating of the *Penal Laws* and *Test*.

We will not (like others) go about Thanking your Majesty for your Particular Favours; of Promising to maintain the Establish'd Religion of the Church of *England*, but do Freely, Willingly and Unanimously give our Best Thanks in general, and without any Restriction whatsoever.

We are neither for Designing Evil, nor for Carrying it on when it is begun, therefore, do promise our utmost Endeavours (when your Majesty shall, in your great Wisdom, think fit to call a Parliament.) to choose and promote the Choosing of such Representatives, as will, in all respects, comply with your Majesty's Desires. We all Heartily thank your Majesty, for your Late Proclamation against Swearing.

And Lastly, we do (with all the Joy our Hearts can wish, or Tongues express) Congratulate the Birth of the Prince of *Wales*, a Blessing sent from Heaven for the

To Queen ANNE.

ant Succession, in Opposition to, and Abhorrence of all *Jesuitical*, *Atheistical*, and *Schismatical* Books, and Principles of late, so boldly publish'd, and maintain'd, and industriously dispers'd among us, which Addressees have been graciously receiv'd by Your Majesty, we likewise heartily joining with the rest of our Fellow-Subjects in so grateful and necessary Declarations, do presume Humbly to give Your Majesty the same Assurances of our inviolable Duty to Your Sacred Person, of our sincere Affection to the Church of *England*, and of our firm Resolution to maintain the Protestant Succession both at Home, and Abroad.

And as Your Majesty hath often from the Throne been pleased graciously to recommend Union among all Your Subjects, we do assure Your Majesty of our sincere Endeavours to promote the same, and do hope, by our tender Regard to all our Fellow-Subjects, that are under the Misfortune of Dissenting from us, either to reconcile 'em to our Establishment, or to create in them so much Modesty, as to distinguish between a Kind Indulgence, and a Legal Establishment.

To

To King JAMES.

To Queen ANNE.

the Perpetual Establishment
of *Liberty of Conscience*. May
all the Happiness of Heaven
and Earth attend your Ma-
jesty, your Royal Consort,
and the young Prince, and
may we cease Living when
we cease being

*Your Majesty's most Dutiful
and Loyal Subjects.*

To King JAMES.

To Queen ANNE.

To the King's Most
Excellent Majesty,

*The Humble Address of
the Lord Lieutenant,
Deputy-Lieutenants
and Justices of the
Peace of the County
of Kent, at the Ge-
neral Quarter Sessi-
ons, holden at Can-
terbury, the 10th
of July, 1688. for
the Eastern Division
of the said County:*

Dread Sir,

WE your Majesty's Loy-
al and Dutiful Sub-
jects, having render'd to Al-
mighty God our most sincere
and

*The Humble Address
of the Grand Jury,
Deputy-Lieutenants,
Justices of the Peace,
and other Gentlemen
and Free-holders of
the County of So-
merfet.*

Most Dread Sovereign,

WE Your Majesty's most
Dutiful, and Loyal
Subjects, the Grand-Jury,
Deputy-Lieutenants, Justices
of

To King JAMES.

and humble Thanksgivings, for the Ineffable Blessings bestow'd upon your Royal Majesty, your Kingdoms and Dominions, in the Happy Birth of a Prince. We do now (Sacred Sir) esteem it our Duty and Highest Obligation, prostrate at your Majesty's Feet, gratefully to Acknowledge, that your Majesty's Admirable Goodness, Piety and Justice have obtain'd from our most Gracious God, this so inexpressible a Blessing, the Consideration whereof, as it ought, so are we confidently assured it will open the Eyes of all Men, (who are not wholly possess'd with the Spirit of Contradiction) to behold with Grateful Hearts, your Majesty's most Fatherly and Pious Care for the Welfare of your People; so that when your Majesty shall think fit to call a Parliament, we shall all to the utmost of our Endeavours, make Choice of such Persons to serve therein, as may unite your Subjects in Charity and Christian Correspondence, by their Unanimous Consent to the Repeal of those disuniting *Peual Laws and Tests*, whereby Divisions and Animosities have so long harbour'd amongst us.

To

To Queen ANNE.

of the Peace, and other Gentlemen, and Free-Holders of the County of *Somerset*, do most chearfully lay hold of this Opportunity to renew our Assurance, that we will always stand by, and assist Your Majesty to the utmost of our Power, in the Defence of Your Sacred Person, Title, and Government, and in maintaining the Protestant Succession, as well against the *Pre-tender*, and all his Adherents Abroad, as against all Hypocritical Pretenders to Loyalty at Home, and in preserving the Church of *England* as Establish'd by Law, in their Primitive Purity, in Opposition to all Trayterous, Popish, Seditious, and Republican Principles, which strike at the Root of the Monarchy, and all Heretical Tenents, which tend to the utter Ruin, and Subversion of the Establish'd Church.

And We most Humbly beg Leave, to assure Your Majesty, that as we will continue to shew our Detestation of such Horrid Principles, whether Popish, or Republican, by being incessant in our Endeavours to discourage and suppress them, so we will most constantly choose such Persons to represent us in Parliament, as love the Monarchy,

Sence of the Nation. 41

To King JAMES.

To Queen ANNE.

chy, and are Eminent for their unbiass'd Loyalty, and Affection to Your Majesty's Person, and Government, resolute in maintaining the Just Prerogative of the Crown, and the Protestant Succession; affectionately zealous for the Doctrines and Discipline of our unblemish'd Church, and of experienc'd Abilities, and Inclinations to secure the Just Rights, Liberties, and Properties of all Your Majesty's Subjects, &c.

To King JAMES.

To Queen ANNE.

The Address of Your Majesty's Loyal Subjects, the Mayor, &c. of Clifton Dartmouth-Hardness, in the County of Devon.

The Humble Address of the Mayor, &c. of Clifton Dartmouth-Hardness, in the County of Devon.

Dread Sovereign,

WE presume (full of Transports of Joy) to throw our selves at your Royal Feet, heartily to Congratulate the Happy Birth of the Prince, the Greatest Blessing that good Subjects cou'd Desire, or Heaven could Grant. And (as the best Obligation of Loyal Hearts)

AS We cannot but with the greatest Joy and Satisfaction, congratulate Your Majesty upon the good News of Your Majesty's Forces under the Conduct of Your Majesty's Great General the Duke of MARLBOROUGH, in Conjunction with those of the Allies (which seems

G to

To King JAMES.

Hearts) we sincerely offer up our best Prayers and Wishes, that he may enjoy a Long and Happy Life, That your Sacred Majesty, as well for his sake, as for the Invaluable Good and Benefit of these Kingdoms, may live to the utmost Period of Humane Life, to instruct him by your Gracious Example in Piety, Prudence, Courage, and all the Royal Qualifications of a King, of which your Sacred Majesty is the most perfect Pattern; and when you shall change this Crown for an Immortal One, may he then, with these your Dominions, inherit also your Royal, and Princely Virtues.

And we presume, also, at this Time, to repeat our Fixed and Loyal Resolutions of serving your Sacred Majesty on all Occasions, with our Lives and Fortunes; and we sincerely offer you our Hearty Thanks for your Late Declaration of Liberty of Conscience: And whenever your Majesty shall summon a Parliament, we will choose such Members, as shall entirely, and without Conditions, answer your Royal Expectation in Repealing the Penal Laws and Test, not thinking it consistent with the Duty of Subjects to make Conditions with their King, with

To Queen ANNE.

to preface a Happy and Glorious Campaign) (which God grant) so we think ourselves in Duty bound to assure Your Majesty, that as we our selves are, and always will continue steady, and Loyal to Your Majesty's Person, and Government, both in Church and State, so will we take Care (as we hitherto have done) to send such Representatives to Parliament, as shall be Men of known Integrity, and Inviolable Loyalty to Your Majesty, truly zealous for maintaining the Protestant Religion, and the Succession in the Illustrious House of *Hannover*, of a firm Constancy, and Zeal to the Principles, and Interest of the Church of *England* as by Law Establish'd, and not in the least tainted with those new fangled Notions of Resistance, which have been of late so hotly reviv'd amongst us, and which directly tend to the utter Ruin, and Subversion of the best Constitution and Establishment. Which, that God may ever preserve, and long continue Your Majesty to be the Support of. &c.

To King JAMES.

To Queen ANNE.

with so Gracious a King ! but as your Majesty's Mercy and Indulgence is free and unlimited, so shall our Obedience be. May your Sacred Majesty live Long and Happily, may all your Enemies, either heartily repent and implore your Mercy, or suffer by your Justice, &c.

To King JAMES.

To Queen ANNE.

The Staffordshire Address.

The Staffordshire Address.

WE hope the Lateness of this Address will not be attributed to Want of Loyalty in us, since it comes with the first Opportunity the Body of the County cou'd be prevail'd on, having hitherto been detain'd from paying its Duty by an Over-Ruling Party among us. We therefore, tho' late, yet with united Affections, come to offer the Tribute of our Acknowledgments to your Sacred Majesty, for your Gracious *Declaration*, Indulgent Distribution of your Dispensing Power, and with Hearts full of Joy congratulate

SInce your Majesty is pleas'd to allow us in this Manner to approach your Throne, we take this Opportunity of our Public Meeting, to follow the seasonable Example of other Counties, with Zeal equal to, (and if possible exceeding) those before us, to express the Part we have in the Common, National Concern for your Sacred Person, Prerogative and Government, Our Holy Church, its Doctrine and Ordinances in the Defence of which, we are willing to make a cheerful Oblation of our selves and Fortunes, against

To King JAMES.

late the *FRUITFULNESS* of Your Royal Consort, which as its the Hopes and Expectations of all Loyal Souls, so may it frustrate the great End of the Faction, by the Happy Production of a *PRINCE of WALES*. And when your Majesty, shall in your Princely Wisdom, think fit to call a Parliament, it shall be our Study and Care, to promote the Election of such Members, as will, by their Concurrence in Abolishing the *Penal Laws*, and Test, perfect the great Work of Peace, so graciously and auspiciously undertaken by your Majesty. And that your Reign, &c.

To Queen ANNE.

gainst all Schismatical, Treacherous and inward Enemies, as well against all outward and declared ones. And as a farther Instance of our Duty, we in our several Capacities will carefully endeavour and suppress all the Prophane, Seditious and Rebellious Tenents so openly profess'd, and more impudently and perniciously maintain'd and propagated, and will, as we have hitherto done, choose such only to represent us in succeeding Parliaments, as are True, and Approved Sons of the Church, Dutiful and Loyal Subjects to the Crown, and Faithful to the Succession, as by Law Establish'd. And that Your Majesty, &c.

*To King JAMES.**The Lancashire Address.**Dread Sovereign,*

Nothing but the Want of a more early Opportunity of representing the Body of this County could have withheld your Majesty's most Loyal and Joyful Subjects, from a more speedy

*To Queen ANNE.**The Lancashire Address.*

WE do most humbly beg Leave to assure your Majesty, that our hearty and sincere Affections to your Royal Person, our Zeal for the Church Establish'd in *England*, and our

To King JAMES.

speedy Congratulation of your Majesty and your Royal Consort upon the Birth of the Prince of *Wales*: Succession in the Right Line has been the Care, and now immediately from your Majesty, is the Joy not only of us, but of all your Dominions, the Transports of Foreign Courts upon this Illustrious Birth, is an early Presage, that his Fame shall be more extended, and his Virtues more shining than their Illuminations; may his Heroick Endowments fill all *Europe* with Terror and Regard, your Majesties with Comfort and Satisfaction, and your Dominion with Peace, Security and Happiness, 'till Time shall be no more, which shall be the faithful Endeavour, &c.

To Queen ANNE.

our firm Resolution to defend both with our Lives and Fortunes against all Enemies Foreign and Domestic make us presume to address Your Majesty, in Hopes of your Gracious Protection, and Encouragement to us, to persevere in our True Zeal and Hearty Wishes, that the Enemies to both our Church and State may be discover'd, and discourag'd from any Wicked Practices and Attempts whatsoever. And we pray God to grant your Majesty a Long, and Prosperous Reign over us, to defend You from any Evil Accidents, Plots, and Contrivances that may be form'd against Your Sacred Person by dangerous *Papists*, or treacherous *Schismaticks* of this Realm, and that the Establish'd Church in this Kingdom may flourish, and the Protestant Succession be preserv'd to future Ages. In Order to which, we will use our utmost Endeavours to send such Representatives to the Ensuing Parliament, as will amply testify the Duty of us Your Majesty's most Loyal Subjects, and Sons of that Apostolical Church.

*To King JAMES.**The Northumberland
Address.**To Queen ANNE.**The Address from New-
castle upon Tyne.**Great Sir,*

HAVING already with most sincere Devotion paid our Acknowledgments to God Almighty the Father of Mercies, we come now most humble prostrate at your Majesty's Feet, to offer our hearty Congratulations to your Majesty and Royal Consort, for the inestimable Blessing of a Prince of *Wales*, a Prince giv'n by Divine Providence, to the Prayers of your Kingdoms, to perpetuate your Majesty's Glory, and our Felicity: May he so thrive, (and we doubt it not) under the great Example of your Majesty's Piety and Prudence, that you your self may live to see him consummate in all the true Arts of Government, we farther promise with the best of our Endeavours to send such Members to the next Parliament, as will co-operate with your Majesty's Gracious Intentions (according to your Royal Declaration)

May it please Your Majesty,

WE Your Majesty's most Dutiful and Obedient Subjects crave Leave to congratulate your Majesty upon the early and successful Progress of your Armies, and those of your High Allies, which we believe to be the Continuance of God's Blessing attending your Majesty's exemplary Piety and Goodness, as well as the consummate Conduct of your Generals, and undaunted Courage of your Souldiers, and we shall ever cheerfully contribute to the effectual carrying on this necessary War, 'till the Common Enemy be disabled to give any farther Disturbance to the Peace of *Europe*, or to your Majesty's just Right and Title to the Imperial Crown of this Realm.

In your Majesty's Safety our Church as by Law Establish'd, our Laws, Liberties, and every Thing that is dear to us is secure, and we are well assur'd by constant Experience during

To King JAMES.

tion) in repealing the *Penal Laws* and *Test*, as Obstacles to your Majesty's Glory and equal Justice, as well to our Ease and Happiness, well knowing that your Majesty will heal us, as a most Indulgent and Impartial Father doth his many Sons, giving every one a Share in his Esteem and Affection, according to their particular Merits and Qualifications.

To Queen ANNE.

ring the whole Course of your Glorious Reign, as well as by your Royal Word, *That no Prince that ever sat on the Throne hath been more really and sincerely kind to the Church, nor ever had a more true and tender Concern for its Welfare than Your Majesty.*

An Original Power and Right of *Resistance* in Subjects, are what we never learn'd either from our Religion or Laws, and hope never to feel the Effects of them. But we are taught, and fully assur'd, that it's our Duty to be firmly Loyal, and Obedient to your Majesty's Person and Government, to be zealously affected to the Church of *England*, and the Protestant Succession, as they are Establish'd by Law against the Pretender, and all Popish, Antimonarchical, and Republican Opposers whatsoever.

And we do earnestly beseech Almighty God, &c.

The

A New Test of the The Conclusion.

NOW, Gentlemen, it has been a New and *Approved Custom*, and I think, it was begun by this very Doctor *Sacheverell*, whose Case the Addressers are Espousing, I mean, to prove and disprove from Quotations and Parts of Things, whether Blasphemous, Profane, Atheistical, or otherwise, as appears by his *Collections* brought before the Lords at his Tryal, and afterwards burnt by the Hangman.

We are, therefore, taking them in their own Way, and in Order to it, you have here represented to you a *Chain of Smoak*, a New Feather made of *Fine Air*, a *Web* spun of pure Vapour, the *Warp* is much of it *Blasphemy*, and the *Woof* *Nonsense*. Wou'd any Man perswade me, the *honest People* that have talkt these Things to their Sovereign, were so wicked as to have any *Meaning*! Is it possible, they cou'd desire that we shou'd suppose they meant any Thing? Above all, Can we think they were *such Fools*, to expect the Princes to whom their Addresses were severally directed, cou'd imagine any *Meaning* in them! I hope, no Body that reads those Sheets can be so uncharitable.

For Example.

When the City of *Carlisle* in their Second Address to King *James*, talk of being *Transported above Mortals*, of God Almighty's PROJECTS: Of King *James's* Unparallell'd Dangers: Of The Miracle of the Prince of Wales's Birth: Of the Qualities of King *James* above *Constantine*: And of Spending their

their Lives and Fortunes for the Young Gentleman's Safety:

When the same City in their Address before the Birth they speak of, say, *They thank him for His ROYAL ARMY, which really is both the Honour and Safety of the Nation*; that they will not fail to choose such Members, as will certainly concur with His Majesty, &c.

Can any Man be so Weak and Foolish, or indeed, so Unkind to the Citizens of Carlisle, as to think they had any Meaning in all this. ----- Have their Actions since giv'n the least Ground of Suspicion that they meant any Thing? Have any One of 'em spent their Lives and Fortunes for the Pretender? Have they not Twice, or Three Times since that, address the Princes that keep him out? and, perhaps, with as much Meaning: *The Sum of all is, they were as honest, and had as much Meaning as Addressors are expected to have, or as most of them ever have.*

Next let us come to the Bath, warm in their Acknowledgments for their Young Prince, as their Hot Springs, which they boasted helpt his Mother to Conceive; when good Men, in their Address to King James, they Congratulate Him for being the Parent of so good a Son, (To be sure much of his Goodness was then known, for he was full 22 Days old.) Then of this Son being the Reward of Heaven for His Majesty's Declaration for Liberty of Conscience; or in plainer English, Heaven's Reward for the Merit of His Majesty's Breaking the Laws. Then, that they desire the Young Prince and His Posterity may live to baffle Mortality it self.

Let no Man be so foolish to charge the Honest Citizens of Bath with meaning what they said in these Things, No No! they were better

H

Christians,

50 *A New Test of the*

Christians, as well as wiser Men, these Things were only *Addresses*, that is *Words of Course* without any Signification, and cannot, without Breach of Charity, be taken otherwise.

Cou'd it be possible, the Citizens of *Bath* cou'd say with any Meaning, *We do Promise and Engage upon our Allegiance, that whenever Your Majesty shall think fit to call a Parliament, we will choose none to serve therein, but such as will give us full Assurance, that they will endeavour the Total Abrogation of the Penal Laws and Test.*

Just as much Meaning, and just as punctually to be perform'd, are the like Protestations of our present Address from the same City, to which we refer; viz. *That Daring to deny the Queen's Hereditary Right is a Damnable Doctrine, and that Such cannot be call'd Her Majesty's Subjects, &c.* Whereas Her best Subjects, and also the Laws expressly deny it.

For a little more *West-Country Meaning*, let us take the Loyal City of *Exeter*, and here you have them telling their Popish Monarch, ---- of their Thanking God for the *Universal Blessing of His Reign*: Of *His most Gracious and Merciful Government*: (*WESTERN MERCY!*) Of *His Actions having surpass'd any Thing that History cou'd afford*: And to sum up all, *That His Declaration of Indulgence (to Popery as well as Dissenters) hath come up to the Agreeableness of Divinity it self, that is, they made Him a God*: Then they tell him of *His Eternal Honour and Glory*, and the Generation having great Cause to bless God for Him; and the like monstrous Stuff! P. 22.

Let no Man be so unjust to the good People of *Exeter*, to charge them with the Crime of MEANING in one Word of what they said; the honest Men, to be sure, had never any such Thoughts,

Thoughts, *they could not be so wicked, or so absurdly blind to Matters of Fact and Common Sence, as well as to Religion.*

The Case is plain, *They meant just as much then in their Deifying a Popish Prince, and the like, as they do now in their Detestation of Heretical, Blasphemous, Schismatical, Latitudinarian and Republican Principles and Positions, P. 23. With which some People (they know not who) have endeavour'd to DEPRAVE THE CHRISTIAN FAITH; that's an Excellent Phrase, and full of Meaning, to be sure; That any Body shou'd suspect them OF MEANING in those Rhapsodies, must be very absurd, for my Part, I cannot be so cruel to them.*

No more can the City of *Hereford* be tax'd with *Meaning*, when they say, *They will ever OWE Dutiful and Loyal Obedience to King James, and His Heirs.* (By the Way they promise to *OWE* it, but never promise to *PAY* it) certainly they meant no more in that, than they do now, in their New and *Most modest Address* to the Queen, by which they insult the Parliament in their Stating the Doctrine of *Resistance*, in the Tryal of Dr. *Sacheverell*; and reflect upon the said Parliament with *Extreme Horror*! No doubt, they *MEAN* in these Things, as much as other Folks *MEAN*, when they use for *Forms-sake*, a Confusion of Words without any Signification.

Now after all that can be said, It must pass for the kindest Thing Men can suggest of these honest Gentlemen, who are so lavish of their Extravagant Expressions, *viz. That they have NO MEANING*; otherwise it will be a most difficult Task, to extricate them out of the Terrible Labyrinth of Contradiction they are fall'n into; and the Solemn Engagements to One Prince, Affronting their En-

gagements equally Solemn to another.----- But all this is made easy only by Telling the Naked Truth of Things, *viz.* That really they have not been guilty of having *the least Meaning* in any Thing they have said, ---- and, no doubt, they hope Her Majesty will understand them so.

Again, Will any Man be so unnatural, as to charge the Gentlemen of *Hartfordshire* with Meaning what they say, when they tell King *James*,--- They promise their Endeavours to *Choose such Representatives, as will, IN ALL RESPECTS, comply with His Majesty's Desires*, any more than the Gentlemen of *Oxfordshire* meant any Thing, in Telling the Queen, that it shall be *to the Infinite Joy of all Her Subjects*, whenever Her Majesty shall be pleased to call a New Parliament; whereas 'tis plain, that Joy is principally express'd, at least hitherto, by Her Subjects Withdrawing their Estates out of the Publick Funds, as not being so well satisfy'd with the Thoughts of a New Parliament, as they were with the Old.

But more wonderful yet! What shall we say to the Men of *Kent*! Most piously they tell King *James*, That *His Admirable Goodness, Piety, and Justice had OBTAIN'D from God Almighty the Inexpressible Blessing of a Son*. Will you say they thought one Tittle of what they said? It wou'd be too much Reproach upon their Profession of the Protestant Religion, and their Zeal for the Church of *England*, whose Doctrine abhors such Heretical and Abominable Tenents; and therefore, 'tis much more Charitable to allow they meant nothing, only that as such Addressors generally have, they had Occasion to say some Fine Words which had no Signification at all.

Set against this the Famous Address of *Somersetshire*, now brought to the Queen, Famous not only

only for the Language of it, but for the Manner of it's being obtain'd, and it's *Legitimacy to the Title of the Address of the County* --- wherein they tell Her Majesty, they will stand by Her in Defence of the *Apostolical Doctrine and Discipline of the Church of England, in Opposition to all such Principles as strike at the Ruin of the MONARCHY.* As if the Affair of the Monarchy was one of the Branches of the *Apostolical Doctrine and Discipline.* Excellent Words indeed, and put together on Purpose to let Her Majesty know they neither understood them, nor desir'd to have any Body else understand them.

And what a barbarous Thing would it be to charge the poor Town of *Cardigan* with any Meaning in their late Address *July 4.* where they assure Her Majesty of their Loyalty *after the Manner of their Ancestors.* This necessarily directs Her Majesty to look into the History of the Ancient Loyalty of the People of *Cardigan*, and in this Enquiry, no Doubt, great Things will appear --- of which we shall give you a brief Specimen, especially, as it respects to the Members they have sent up to Parliament for 70 or 80 Years.

1. Coll. *Wogan*, He was arraign'd and try'd for Murther in the Town of *Cardigan*, but being odly brought off, was Elected Parliament Man for that Town, and was afterwards one of the pretended Judges of King *Charles the First*, and sign'd the Warrant for His Execution.

2. *James Phillips*, an Inhabitant of *Cardigan*, a Sequestrator, he enjoy'd the Profit of the Bishoprick of *St. David's* by Sequestration, ruin'd all the Poor Clergy of that Diocess, and defac'd the Cathedral by selling the very Lead off of the Church, and the Brass and Iron from the Monuments of the Dead.

3. *John*

3. *John Vaughan* also Parliament Man for *Cardigan*, nam'd by King *Charles* the First, when He was Prisoner in the *Isle of Wight*, to treat for Him with the Parliament, but refused, and forsook Him.

4. In the present Times they have been worthily and suitably represented by Sir *Humphrey Mackworth*, famous for his Zeal for the persecuting Laws offer'd against the *Dissenters*, but more especially famous, or infamous rather, for his ruining Thousands of Poor Men in the *Vile Project* of the Mine Adventure, and his being Voted a Notorious Cheat by the *House of Commons*.

5. Who they have chosen now to represent them every Body knows, it is not doubted but the Gentleman may arrive to the Height, both in Honesty and Loyalty of these his Famous Ancestors in that Employment.

Now, if these Gentlemen shou'd be understood to mean such Sort of Loyalty as this of their Ancestors, it wou'd lye very hard upon their Reputation; without Doubt, it would be much more for their Honour to believe, that they, like the rest of their Brethren Addressors, *Mean NOTHING AT ALL*, and design'd Her Majesty should understand them so.

Next, when the Gentlemen of the West-Riding of *Yorkshire*, in their Address from *Pontefract*, tell Her Majesty, that they abhor, detest, and **ABJURE** all Atheistical, Schismatical, &c. Principles and Practices; what wou'd they have Her Majesty, and the rest of Her People think of them? Certainly, they wou'd not have it known or believ'd, that they told Her Majesty a notorious premeditated Lye, since Nothing is more certain, *than that* no such Abjuration was ever made, or Oath against Schismatical Principles
taken

taken by any of them, and if it was, it would be very useful to let the World know, when 'twas so, and who administer'd such an Oath to them.

Now, this new System of having *No Meaning* at all, brings 'em off as clever as a Gun, and washes them as white from the Scandal of Talking Nonsense to the Queen, as can be.--- For having only muster'd up a Rhapsody of Words, which they meant for Nothing; and which they hoped, no Doubt, that Her Majesty wou'd take for Nothing; The Want of Truth in them was a Thing of no Signification, for what can it signify, whether Words that have no Meaning, have any Truth in them, or no.

The like I cannot but think is to be understood of our late *Worcester* Address, who in their Address thank Her Majesty for giving 'em so extraordinary a Lord Lieutenant, as His Grace, the D. of Shr-----y. Had they stopt there, or had they giv'n the Reason for it, from a Recapitulation of the known Honour and Virtue of that Noble Person, his Zeal for his Country, Early Appearing for the Revolution, and Steady Adhering to Her Majesty's Interest, and the Protestant Succession: These wou'd have giv'n us Ground to hope that the Men were in their Senses, and had some Meaning in what they said; but when they pass by all these, and as if they had no Sense of His Grace's Merit, put all the Weight of their Honour for His Grace, upon the Character of His Ancestors, who at the same Time were all *Papists*----- This has such an evident *No Meaning* in it, that in Charity to the Poor Men, we must believe, either that they meant the most inveterate Satyr upon the Duke, as a Person of no Character, and upon the Queen, for Advancing such a Person to the Honour and Dignity His Grace now enjoys, or which is the only

only Way to save them from that Reproach, That they thought nothing, design'd nothing, and in short, meant nothing at all.

The Burrough of *Hindon*, to show their Skill in *Polemical Divinity*, telling Her Majesty of the mischievous Consequence of the *Dissenters* Schism, call their Doctrines Heretical and Abominable Principles --- Now it cannot be, that these Charitable Men would perswade the Queen that the *Dissenters* are *Hereticks*, No, no, Nothing like it; their Manners to the Queen, who has tolerated them, and promised to preserve that Toleration, as well as their Tendernefs for *Scrupulous Consciences*, cannot permit us to think so of them: But all is easily reconcil'd by this new, and I hope, well approv'd System of having *No Meaning at all*, which seems to be a very happy Outlet to these Gentlemen, who have left no other Gap for Mankind to releive them by.

When the *Dartmouth-Men* tell King James, that the Birth of a Prince was *The greatest Blessing Heaven cou'd grant*; Wou'd any Body be so absurd to say, or think, they meant any Thing; when in the same Address, they tell him they wish Ais Majesty Long Life, that he may instruct the Prince by his Example in *PIETY*, &c. of which His Majesty is the most PERFECT PAT-TERN. Vide Page 42. Must not these People either mean nothing, or mean that the Prince shou'd be bred a Papist, as the most Perfect Pattern for Piety. Horrid Constitution! God forbid I shou'd so much as suggest the People of *Dartmouth* had any Meaning in the least, either in that, or any other Part of their Address, the rest being equally ridiculous.

In these necessary and useful Observations, it may not be amiss to confront Two or Three of

of our late Addressees with one another, wherein the Impossibility of reconciling the Contraries, and bringing the Extreame on both Sides to meet *any other Way*, than by their having *No Meaning*, or Signification in them; may abundantly prove the Usefulness of the Construction now put upon them; and will, no Doubt merit for us the Thanks of the Gentlemen on both Sides, for finding so clear a Door of Escape to them, from the Scandal and Reproach which the *Whiggs*, and *Dissenting Hereticks* would otherwise load them with, and which they have no other Way to avoid.

For Example.

The City of *Hereford* in their Address to the Queen cited before P. 25. They tell Her Majesty of *The Damnable Doctrine of RESISTANCE*, *The dismal Consequences of which Your Majesty's Royal Grand-Father of Ever-Blessed Memory* (not Her Father by the Way) *and these Realms have been too fatally sensible of.*

The Loyal Town of *Minehead*, in *Somerset-shire* go another Length, They say, *They declare, they detest, and abhor such a Faction and Ridiculous Notion, as that of RESISTANCE*, a Notion ridiculous in its Nature, inconsistent with Reason and Scripture, tho' in Cases of *TYRANNY* and *OPPRESSION*. See the Clause of this Address cited before, P. 28.

Now confront these Gentlemen, with the Right Reverend, and Reverend, the Clergy of *London* in their Address; --- wherein We have a most Glorious Recognition made to the Doctrine of *Resistance*, not in their own Names only, but in the Names of all the Clergy of *England* in the
I following

following Words, being Part of their Address to Her Majesty, *August 26, 1710.* " We thank
 " God from the Bottom of our Hearts, for the
 " Legal Provisions made to secure us from Po-
 " pery and Arbitrary Power, which WE ONCE,
 " thro' the Divine Assistance, *Vigorously*, and
 " *Successfully* WITHSTOOD, when they were
 " breaking in upon our Constitution;----- Nor
 " shall WE FAIL, to manifest an equal Zeal
 " against them, *whenever*, and by *what Means*
 " *soever*, they shall meditate a Return.

There is no Question to be made, but that these Addresses import great Contrarieties and Contradictions, and that some People might be so ill natur'd, --- as to oppose them literally one against another, and *in some*, one Part against another, in Hopes, that by their direct Contrariety both Sides might be exposed.

For Example. *They say*, that when the City of *Hereford* tells the Queen, *That the dismal Consequence of Resistance were felt by Her Grand-Father*, but leave out the Resistance felt by Her Father: They acknowledge themselves partial in the Case, and that the latter would be directly against them, since 'tis evident, one was as much resisted as t'other: --- And when they call *Resistance a Damnable Doctrine*, they fly in the Face of the *London Clergy's* Address; where 'tis own'd in express Terms, and given as the protest Judgment of all the Clergy of the Kingdom. Nor would they be less ill natur'd in confronting the *London Clergy* in their Address with the *Town of Minehead*.

The *Town of Minehead* says, Resistance is a *Faction and Ridiculous Notion*, *Ridiculous in its Nature*, and *Inconsistent with Reason and Scripture*.

Nay

Nay, tho' the Pretences for it were *Tyranny* and *Oppression*.

Oppose to this the *London Clergy*, ---- who first *Thank God from the Bottom of their Hearts* for the *Legal Provisions* made against *Popery*, and *Arbitrary Power*, (*viz.* That the *Subjects* may withstand them.) ---- Then they boast, that by the *Divine Assistance* they did, *vigorously* and *successfully*, withstand; (that is, *RESIST*) *THEM*; when they were breaking in upon them; that is, when their King was setting both up upon them: And they promise, they will not fail to do so again, whenever, and by *WHAT MEANS SOEVER*, that is, whether by *Her Present Majesty*, or any of *Her Royal Successors*, they should meditate a *Return*.

This, we say, is a fair and genuine Construction of the Words, neither will they admit of any other.

Also, they say, this is a direct Contradiction, to what they had themselves said before in the same Address; *viz.* where they tell the Queen, Her Majesty's Authority is *IRRESISTIBLE*, which some, (still more critical,) say, if constructively taken, is inconsistent with the last Part of the same Address; and if literally taken, is inconsistent with *Sence*.

But our new System will clear up all this Mist, and extricate, not only the *London Clergy* with their *Resistance*, and the *Herefordshire Men* with their *Damnable Doctrine*; but the *Minehead Men* too, who say, 'tis *Ridiculous*, against *Scripture*, and *Reason*, to Resist, even *Tyranny* and *Oppression*. ----- All this, I say, is reconcil'd, and made easy to the World, by the Great Doctrine of *NO-MEANING*; and Nothing can be more to their Advantage, than to say that, all

these Gentlemen, laying aside the useless Burthen of Thought, as a Thing to no Purpose (at any Time) concern'd in Business of this Nature, had *no Manner of Meaning* in any Thing they said, and ought upon all such Occasions to be so understood.

Away flies all the ill-natur'd Suggestion of Want of Manners to the Queen, Prevarications in Fact, Rhodomontade in Expressions Self-Contradictions, Inconsistency, and every other Exceptions, which either in Reason, in Divinity, or in Politicks, would unanswerably lye against them: For he that means *Nothing*, can have *Nothing* said against him; *Nothing* said for him; and *Nothing* said to him; but that he signifies *Nothing*; ---- and this is the Sum of the Matter.

It might be thought a necessary Enquiry here, after all that has been said about *Meaning*, and *Not Meaning*; ---- what can these Poor People say for themselves, or what can their Friends say for them, if they would be so foolish, as to suggest, that really they had *some Meaning* in these Things?

What can the Addressors in the Country think of the Addressors in the City? When One says, *Resistance on any Pretence whatsoever is utterly Illegal*; and the Other says, *They bless God, they have practised it with Success already, and will do so again*: What can the Towns-Men of Minehead say to the Clergy of London? but that in the Terms of their West-Country Loyalty, the London Clergy have set up a ridiculous Notion, ridiculous in its own Nature, and inconsistent with Reason and Scripture; and that they have acted ridiculously, and against Reason and Scripture, when they vigorously with-

stood

stood Arbitrary Power ; for that it is *ridiculous, and inconsistent*, either with *Reason* or *Scripture* to do so, tho' the Cause should be TYRANNY and OPPRESSION.

Again, if the Clergy of the City of *London* had any Meaning in all this, which their Friends hope they have taken Care to be clear of ; ----- but if, I say, they should, to their Misfortune, acknowledge to have meant what they said, ----- what Answer can be given for them to the following Questions.

1. What Coherence, or Agreement has the said Address with the general Bent of their Sermons, and the Language of the Pulpit in the Churches of this City ? and with the Sermons afterward printed, in which, the Illegality of Resistance, even of Arbitrary Power it self, is so strenuously asserted, that one would have thought it impossible, the same Clergy, when in a Body, could so directly contradict in their collective Sense, what they had said in their seperate Stations in the Pulpit ? ----- Dr. *Higgins*, Mr. *Hillia--d*, Mr. *Milbourn*, and others, are Eminent Witnesses to the Doctrine of Non-Resistance, and yet here they are for blessing God, for their having successfully put the contrary in Practice.

If this can be accounted for upon any Foundation, other than that of having No Meaning, we would be glad to hear it.

It is true, here may arise a Dispute, whether the Gentlemen may not be said to have some Meaning in one, and none in the other; viz. some Meaning in their Sermons, and none in their Addresses ; or some Meaning in their Addresses, and none in their Sermons.

But

But we are loth to have this Point debated, because they may run the Risque of being found, to have no Meaning in either; or if not, it may be worse; *viz.* that the Meaning lyes in the Address, and not in the Sermon, and that when they came together, (like *Balaam*) they went with a wicked Design to curse *Israel*, but were forced by the over-ruling Spirit of God to bless them: So that they had design'd to have talk'd their old Jargon, and really began it, when they told the Queen, Her Majesty's Authority was Irresistible. --- But Truth prevailing, they were forced by an involuntary secret Constraint from Heaven, to pay their Homage to the Constitution, and not only recognize the Justice of Withstanding their Prince, but boast of the Practice, and engage themselves to continue in it.

How else could those Ministers set their Hands to this Address, and wait upon the Queen with it, kiss Her Majesty's Hand, &c. who have from the Pulpit told us it was a Damnable, Heretical, Republican, Schismatical Tenebrous, that Subjects might resist their Sovereign, upon any Pretence whatsoever.

This Way of taking it, therefore, being much more to the Disadvantage of our Friends, the Clergy of London: It seems much kinder, and more to their Advantage, to prove, that in all these Things (as before) they have not been in the least infected with any Meaning at all:

2. But another Question falls in here, to which, in Point of Reputation, and for the Honour of the Clergy, something should be said, (to wit) where the Manners and good Breeding of putting these Things upon the Queen is to be found?

But

But this is answer'd several Ways, it is true, all reasonable just Deference and Respect, is in Duty to be paid to the Queen, the Head of this Great Body, and especially, as Her Majesty has been the Great, and Liberal Benefactor to the Clergy; and, no Doubt, the Gentlemen of the Clergy have a very great Sense of Duty and Regard in this Case: ----- But the Duty and Regard to our Sovereign however great, is no where supposed to exceed our Duty and Reverence to God Himself, who is still superior, not only to the Queen, but to all the Kings and Queens on Earth.

Now the Queen can by no Means take it ill, tho' it shou'd appear Her Majesty has been a little triff'd with, since the same Treatment has by the same Persons been given ev'n to God Himself, ---- and this many Ways; such as Preaching up the *Jus Divinum* of the Line of Princes, the inherent Right of the Person of the King, the Superiority of a Tyrant to the Law, and the Authority of Temporal Power over the Conscience. ---- Such is the absolute Subjection of Subjects to the Lust, and Fury of the most Wicked and Atheistical Princes; and the like; Things that are all but Jest in their own Nature, and in venting which in the Pulpit, they know they insult Heaven, reproach Religion, and banter their Maker.

Now, the Queen cannot expect they shou'd treat Her better than they do the King of Kings; or, that Her Majesty shou'd be above their Mockery, when their Maker is not. It is evident, that in all their Pretences to absolute Subjection, they have banter'd both God and their Kings. Poor King *James* found it to his Destruction, since none were so forward
vigorously

vigorously to withstand his Arbitrary Government, as those that prompted him to that very Lawless Power (*hoping to have a Share in it*) upon their Faithless Promises of Submitting to it.

But if Her Majesty shou'd, notwithstanding this, take it ill, that these Gentlemen use Her thus, there is another Thing to be spoken in their Favour, which is hoped may be accepted as an Excuse; *viz.* That it has been the known Usage, and Custom of Addressing, ----- and that 'tis hoped Her Majesty will not resent it, since it has of old, even from the Days of Her Royal Uncle, and Father, been the Practice of these People, to talk a Language in their Addresses, on which no Reliance can be made, and to which no Heed shou'd be given. ----- That Her Majesty's Ancestors have been us'd thus all along, but never thought fit to resent it:--- And so it may be hoped, the Goodness and Mercy of this Reign will bear with the Follies, which have so long a Prescription to plead for the Practice.

To make it out, that there is abundant Occasion for the Royal Forbearance, I shall give but one Instance more than what is already noted, and that is in the following Address from *Shrewsbury*, which, I shall give you at large, because it merits more than Common Notice, and seems to be the only Address, that has any Meaning in it.

To the Queen's Most Excellent Majesty.

The Humble Address of the High-Sheriff, Grand-Jury, Justices of the Peace, Clergy, Gentlemen, and Freeholders of the County of Salop, at the Assizes held for the said County, the Third Day of August, 1710, in Shrewsbury.

“ **WE** Your Majesty's most dutiful Subjects
 “ being deeply affected with that Re-
 “ proach, undeservedly cast upon our Country,
 “ by a Representation laid before Your Maje-
 “ sty in April last, whereby divers of Your
 “ Majesty's Faithful Subjects are unjustly tra-
 “ duc'd with the Promoting of Tumults, and
 “ Disturbing the Publick Peace.

“ We beg Leave to acquaint Your Majesty,
 “ that the Representation was false and ground-
 “ less, and maliciously compos'd, and design'd
 “ to draw down Your Majesty's Displeasure
 “ upon us.

“ Since we have thus presum'd to approach
 “ Your Sacred Majesty, we shall take this Op-
 “ portunity, of Expressing our utmost Resent-
 “ ment of the Vile, and Jesuitical Doctrine of
 “ Resistance, which has of late been so info-
 “ lently asserted in the most Publick Manner.

“ A Doctrine destructive to Monarchy, and
 “ all Civil Government: A Doctrine, which
 “ brought Your Royal Grand-Father to the
 “ Block, the Guilt of which Horrid Fact still
 “ goes heavy upon this Nation, and will be
 “ felt by distant Posterity.

K

“ And

66 *A New Test of the*

“ And that Your Majesty may be assur’d, the
 “ Address, we humbly offer, is not obtain’d
 “ in a clandestine and unusual Manner, but
 “ that we speak the Sence of our Country;
 “ whensoever Your Majesty (in Compassion to
 “ Your People) shall be pleas’d to call a New
 “ Parliament, WE WILL send such Repre-
 “ sentatives, as WILL act with an UNLI-
 “ MITED OBEDIENCE to Your Maje-
 “ sty’s Authority, with Justice, and Regard to
 “ the Liberties and Franchises of their Fel-
 “ low-Subjects, with a due Tendency to Con-
 “ sciences Truly-scrupulous, with a firm Reso-
 “ lution of continuing the Succession in the
 “ Protestant Line, and the Church of *England*,
 “ as by Law establish’d.

“ May the Almighty long continue Your
 “ Majesty’s Reign over us, may He more and
 “ more confirm, and strengthen Your Majesty
 “ in the Virtues of Prudence, Justice and For-
 “ titude, (with which the Crown is already
 “ so richly adorn’d) and may Your Majesty
 “ partake of all the Blessings, to which these
 “ excellent Virtues lead both in, and after
 “ this Life.

After all that has been said of our Ad-
 dressors having no Meaning, I hope, no Man
 will suspect the Authors of the above, to
 pretend to more Wit than their Neigh-
 bours; especially, because, while they cloath
 them with Sence, they must strip them of
 Honesty.

I cou’d be merry a little with the Gentle-
 men on *Shrewsbury Side*, by telling them the
 many Steps they have taken, to single out
 a Set of Men from the whole County, who
 they

they might depend upon for Men of no Meaning: Whether they chose them from the Demonstrations given in their Mobbing, and Huzzaing a detected Criminal, who vain of his Influence upon the Nation's Folly, went about the Country to let wise Men see who were the Fools in the Neighbourhood; or, whether the Gentlemen gave any other particular Marks of their extraordinary *Want of Meaning*, I will not pretend to determine.

However, since it was necessary, that the County of *Salop* should appear as fruitful of *F-----s* as other Places, and something must be brought up, to make the World merry with; the diligent Party, who have taken much Pains to expose themselves, have rumag'd the whole County, *Parturient Montes*, great was the Travel of the Party, and now, *Ridiculus Mus!* they are deliver'd.

And what is the Substance of this Address, let any one but read the Contents: *First*; Whereas by a late Letter of a Noble Person to the Government, and an Answer from the Secretary of State, by the Queen's express Command, Her Majesty was inform'd, that the Gentlemen of the County of *Salop*, notwithstanding the Endeavours of a Party to bring them into Mobs, Tumults, and disloyal Practises, were yet loyal, peaceable, and sensible of their Duty to Her Majesty, and the Good of their Country. --- This Address tells Her Majesty, 'tis all false, the Fact is not so, and they are quite another Sort of People.

Did these People mean any Thing, a Man would expose them a little for it; but as the Certainty of having no other Meaning in it, than Folks use to have in like Cases, as

has been noted, is evident; so, I shall content my self with giving the short History of what was done before, that the Reader may understand, how necessary 'tis to these Gentlemens Reputations, that we should conclude they meant nothing at all in it; and that they may themselves be very sensible, how kind such a Construction is, and how much in their Favour.

The Letter to my Lord *Bradford*, and which my Lord sent up to the Queen, is, as follows, together with the Answer to it from the Lord *Sunderland*, then Secretary of State, by Her Majesty's Command.

A Letter to the Right Honourable the Earl of *Bradford*, Lord Lieutenant of the County of *Salop*.

“ YOUR Lordship's Absence from this County, occasioned by your Attendance in Parliament, obligeth us to transmit to your Lordship the following Account.

“ The Affidavits annexed, and whereto we crave Leave to refer your Lordship, contain a Representation of certain Facts, which have happen'd on Friday the 31st of *March* last, (being the Commission-Day for holding the Assizes of this County) and during the Assizes.

“ We are very sensible of the evil Example, and dangerous Tendency of such Tumultuous Proceedings at all Times, but more especially, when the Respect due to Her Majesty's Authority, and those Commissioned by Her, for the Administration of the

“ the Publick Justice, makes it incumbent on
“ all Persons, and more particularly, on those
“ in Authority, not to encourage, but to pre-
“ vent such Disorders.

“ But we consider those Seditious Practices,
“ with greater Indignation, because they ap-
“ pear to us, intended as a Publick Reflection
“ on the late Proceedings in Parliament a-
“ gainst Dr. *Henry Sacheverell*, and such Mem-
“ bers of the House of Commons, who appear’d
“ in the Service of the House on that Occa-
“ sion; and were meant to Abett, and Justify
“ the dangerous Tenets, which have been
“ vented by that Person, so highly to the Dis-
“ honour of Her Majesty’s Government and
“ Administration, and which have received
“ the Just Condemnation of both Houses of
“ Parliament.

“ Your Lordship will find by the Certifi-
“ cate and Affidavit annex’d, that one *Thomas*
“ *Yewde*, who was concern’d in the said Tu-
“ multuous Proceedings, hath since that Time
“ refused to take the Oaths to the Govern-
“ ment.

“ We take Leave to inform’ your Lordship
“ further, that during our Attendance at the
“ Assizes, some of us received Intimation of a
“ Design of some Persons concerned in the be-
“ fore-mentioned Tumults, to procure an Ad-
“ dress to Her Majesty; but the Sense of the
“ Majority of the Gentlemen who served on
“ the Grand Jury, and who attended at the
“ Assizes, being well known to be very op-
“ posite to all Seditious Attempts, no such
“ Address was publickly tendred to the Grand
“ Jury, in the Manner, wherein such Solemn
“ Transactions, really intended for the Honour
“ and

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“ and Service of the Government, and Peace
“ of the Kingdom, have been usually done.

“ But since the Grand Jury have been dis-
“ charged, and some of them gone out of
“ Town, an Address hath been carried about
“ this Town, to many Publick Houses about
“ Ten a Clock at Night, in Order to procure
“ Hands to it.

“ Your Lordship can very well judge, how
“ much of the Sense of this County is expres-
“ sed in the Opinions of these Persons, who
“ shall appear to have subscribed that Address;
“ but we think, we should have been want-
“ ing in our Duty to your Lordship, if we
“ had not given you this Account of the clan-
“ destine and unusual Manner, by which it
“ hath been obtained.

“ We cannot doubt of your Lordship’s fa-
“ vourable Reception of this Representation,
“ by which we are desirous to express to
“ your Lordship our hearty Concern and Re-
“ gard for the Quiet and Happiness of Her
“ Majesty’s Government, and our Dislike of
“ such Shameful and Tumultuous Actions, de-
“ signed to cast Odium upon the Proceedings
“ of both Houses of Parliament, to inflame
“ Her Majesty’s Subjects, and to disturb the
“ Publick Peace.

“ The due Consideration of all which Matters,
“ is most humbly submitted to your Lordship,
“ by

Your Lordship’s Most Obedient, Humble Servants.

Robert Corbet.
Edward Leighton.
J. Bridgeman.
George Weld.
John Lacon.

Fr. Berkely.
Robert Clive:
Barth. Beale.
Ro. Edwards.
Thomas Atton.

This

This is the Representation complain'd of, and to it were annexed proper Proofs of Fact, Affidavits, &c. to give Her Majesty Satisfaction of the Truth of what was thus represented; and in the Truth of which, it seems Her Majesty was very well satisfy'd, as appears by the following Letter sent back to the Earl of *Bradford*, by Her Majesty's Special Command.

Whitehall, April 10th 1710.

My LORD,

“ I Have laid before the Queen, the enclosed Papers, which your Lordship had communicated to me, giving an Account of the disorderly and tumultuous Behaviour of some Persons at, or near *Shrewsbury*, the most active of which appears to be a Non-Juror, who seemed by their Actions to set the Government at Defiance, and were endeavouring clandestinely to procure an Address in the Name of the County, tho' contrary to the Sence of the greater Number, and those the most considerable of the Gentlemen of the Grand Jury, and others present at the Assizes there, upon Matters very unacceptable to Her Majesty; Who did thereupon in a very earnest Manner, express Her Dislike of these Riotous and Seditious Proceedings, promoted by Papists, Non-Jurors, and other Persons, dissaffected to the Government, and of dangerous Principles; and did command that
 „ your

" Lordship should let the Gentlemen, who
 " sent you these Papers, know, how graci-
 " ously She accepts this so seasonable Mark
 " of their Loyalty, and Zeal for Her Person
 " and Government, of which She desires their
 " Continuance, in their going on to suppress
 " such Practices, by which the Publick Peace
 " is broken, and which tend to nothing less
 " than the total Subversion of our present Con-
 " stitution; and that it is Her Majesty's Plea-
 " sure, they should effectually prosecute the
 " Offenders with the utmost Severity of Law.
 " Her Majesty, from what these Gentlemen
 " have already done, does not doubt of their
 " ready Compliance with these Her Com-
 " mands, and is fully perswaded your Lord-
 " ship will not be wanting to encourage them
 " in it, by giving them all the Countenance
 " and Assistance in your Power.

Sign'd underneath

SUNDERLAND.

Now

Now of all the Addresſes that have been preſented to the Queen this is the merryeſt ; whether you compare it with it ſelf, or with other Addresſes.

To compare it with it ſelf, it tells you, That the Representation giv'n of them in the Late Letters were *false and groundleſs* ; Firſt, that it traduc'd divers of Her Maſteſty's Faithful Subjects with the Promoting Tumults ; and then goes on to ſay, this was *Maliciously compos'd to draw down the Queen's Diſpleaſure* ; upon who ? upon US, ſays the Paper : Now who are theſe US ? If they are the People before-nam'd, that, 'tis depos'd upon Oath, did attempt to raiſe Tumults ; what merry Fellows they are, to come to the Queen with their ſingle Negative againſt the Affidavits ſent up, with the Truth of which Her Maſteſty was ſo well ſatisfy'd, and which beſides was attested by Ten Gentlemen, whoſe Names we have at the End of the Representation aforeſaid.

Again, If this Addreſs is done by the ſame Parties that were accus'd before, then why do they not clear themſelves, of the Charge of Clandestine Procuring Hands to an Addreſs, by Going up and down in the Night to get Hands, after the Grand-Jury was diſcharg'd ; of this they do not think fit to ſay one Word, and conſequently do not deny the Fact in the leaſt.

But if they are not the ſame People, then how does this mighty US come in : --- This is ſad Stuff to come from a County, and ſtands upon Record againſt their Worſhips being in their Sences, at the Time of their Framing this Addreſs.

Well, tho' they do ſeem to allow this Charge, and that they did go about Clandestinely, to

get a Former Address sign'd in the dark, knowing, that as a Body, it cou'd not be obtain'd; yet *they are clear in this, --- and how do they think to satisfy Her Majesty, that they are so clear; why, truly, by Telling Her Majesty they will elect such and such for Parliament Men. This is such a Demonstration, as no doubt, Her Majesty will be satisfy'd of when She sees it: -----* And what are they, that they will elect? Truly, *they WILL elect such as WILL act with an UNLIMITED OBEDIENCE. Nobly done! ----* They will choose such, as shall give up the Constitution if it be demanded; For what else can *Unlimited Obedience* signify? ----- But then see the Cheat too: To come off of the Wickedness of the Thing, they fall into Nonsense; *Unlimited Obedience, with Regard to the Liberties and Franchises of their Fellow-Subjects. -----* What Jargon is this! Is it *English* or *Welsh*? *Unlimited Limited Obedience*, just like the Clergy of London withstanding *Irresistible Power*.

Now can these People *MEAN*? Would it not be Horrid Nonsense, to suppose such Stuff as this can have *any Meaning*? Nothing, but the Certainty of their having *No Meaning* can make the Thing tolerable; or excuse them in good Manners. ----- Bless us! That People shou'd talk thus to the Queen, and Printing it afterwards talk it to the World. -----

And is this the Proof, that their Address was not Clandestinely obtain'd! Is this all they have to say upon that Head? We shall see what will be the Weight of this Proof, when their Representatives come up. ----- I dare say, neither of their Knights of the Shire, let them choose who they will, can have the good Countenance to say in the Parliament-House, *That they*

they are come up to act with an Unlimited Obedience to Her Majesty. It is not Parliament Language; it does not suit with the Usage of the Crown it self; ev'n the Queen Her Self, does not seek such Obedience from any of her People, nor can just Monarchs accept it. ---- But to talk of *Unlimited Obedience*, and then add to it *Liberties* and *Franchises*, this is such Stuff! ----- Alas! When Obedience is to be Unlimited, Farewel Liberties, Farewel Franchises; there are no such Things left in Nature, the Words cannot stand together: ---- Tis to say *Dry Water*, or *Cold Fire*: ---- 'Tis like *South-North*, or *East-West*. ---- In short, like the greatest Part of the Address, it is Fulsome, Incorrigible Nonsense.

But now, bring them among their Neighbours, and only acknowledge for them that they had no Meaning, you bring them off as round as a Hoop, and they may tell you boldly, they are no greater -----s than their Brethren.

It wou'd be endless, to go thro' with all the Nonsense and Inconsistency, that these Gentlemen fill up these Things call'd *Addresses* with. The great Use I shall make of them is, that you may see the Doctrine of *Non-Resistance* is in it self so ridiculous, so self-contradicting, so inconsistent, that the Wisest Men in the Nation cannot put it together, so as to make it speak Sence. ---- They that in other Cases speak clear and explicate, that are Masters of the Tongue, and other Tongues too; that write a Fluent, Easy, Copious Stile, Strong in Sence, Flowing in Eloquence, and Rich in the Beauties of Conception, when they come to this, when they have these Incongruities to put together, how do they chew it, and mumble it

like an As upon Thistles ; and when it is suggested with all the Art and Cunning they can employ upon it ; behold it comes out most Incomprehensible Nonsense.

This Doctrine needs no Application. ---- It may serve for an Instruction to the World, in the Difficult Work of Defending these Gentlemen in their Common Conversation ; viz. That the good People *mean nothing at all*, and consequently can mean no Harm.

And now can any Man do better, than to recommend to the Good People of *England*, the Choosing their Representatives out of these honest *Nothing-Meaning* Gentlemen , That we may have a Parliament of such Men, who will act by an *Unlimited Limited Obedience*, and resist *Irresistible Authority* : No Question it wou'd be much for the Advantage of the Kingdom at such a Time as this, that the Enemy may be effectually reduc'd, the War vigorously carry'd on, and *France* gallantly beaten ; for Fools, they say, always fight desperately, and no Men have more Courage than some of those that never think.

But after all , when we come to consider more seriously, we cannot but put the Good People in Mind, that these are not the People that will do their Business. ---- Men to represent their Country, and to serve Her Majesty in Parliament, must be Men of Meaning, Men of Sence, Men of Abilities of Mind, Men of Moderation, Men of Temper.

Men, that know how to give a due Obedience, and pay all the just Duty of faithful Subjects ; but yet know how to maintain, and preserve the Liberties of their Country ; that know how to keep both the Prerogative of the
Sovereign,

Sovereign, and the Priviledges of the Subject in a due Consistency one with another, that both may flourish, and be maintain'd in their full Vigour, and a due State of Health, that will neither trample upon the Crown, nor give up the Constitution. These are the Men, that we should recommend to the Free-Holders at this Time, that would heal, and restore this divided, distracted People.

Nor is this Advice contrary to the Meaning, and true Design of Her Majesty in this Dissolution.

The Queen desires to have such Men sent up, Men of Temper and Moderation, Men of Probity and Honour, Men, that would cool our Heats, and remove the Cause of our Breaches, that the Effect may cease of course. I may venture freely to say, whoever thinks Her Majesty desires a Parliament hot, revengful, quarrellsome and furious, they mistake Her Royal Design, and in the grossest Manner vilify and abuse their Sovereign.

Nor can the New Ministry, which are now put into the Publick Offices of Trust, be supposed to desire it; Fools, or Mad-Men will by no Means do their Work, it must be Men of Sense, Men of Temper, and Men of Conduct, that must support the Government, and must support them in the Administration of it. These only can prevent the wild Extreams, that some People are driving at.

Thus, the Queen, the New Ministry, the Old Ministry, and indeed, all honest Men agree in this, that the Interest of the Free-Holders of *England* at this Time, and indeed, at all Times, is to be represented by wise, sober, judicious Men, whose Zeal is temper'd, and
guided

guided by Knowledge, Wisdom and Love to their Country, whose Moderation is distinguish'd upon known Occasions, as who are qualify'd to cool, and restore our Native Country overwhelmed with Faction, and Furious Parties.

Let such Men be sent to represent us, and no Matter who comes in, or goes out of Places; the Queen will be enabled to act vigorously, and counsell'd wisely; and this is the Way to make us all happy.

All the rest tends to Confusion and Disorder, and must end in the Destruction not of the Nation's Peace only, but the Nation it self; must ruin the Constitution, ruin the Queen, ruin the Subject, tends directly to the bringing in *French* Power upon us, and with it a Popish Pretender.

F I N I S.

Postscript:

Postscript.

THE foregoing Sheets are the natural Consequences of a most confused Heap of ridiculous Nonsense, the Effect of much Confusion, which appears to be now on the Face of Things in this Nation.

What has been said is Ironical, and the true Design of it all, is to let us see, that really this tumultuous Way of Mobbing our Governours by Addressès, has no Manner of Good in it, but a great deal of Evil; and that as well to the Party they would serve, as to the Party they would oppose.

They are agreeable to no just Government, as well, because of the Feuds and Divisions they make in the Towns and Counties they come from, as because of the little Dependance that is to be had upon them, the Persons addressing having seldom, if ever, been known to have the least Regard to them, when any pressing Occasion has given the Prince Reason to expect it, as is fresh in our Memories in the Case of *Richard Cromwell*, *King Charles the Second*, and *King James*.

If our Princes have depended upon this Method, they have been not mistaken only, but mistaken to their Hurt, as *King James*, without Doubt, was in a more particular Manner.

Again, They are generally worded in so extravagant a Manner, either so surfeiting in Flattery,

tery, so wild in Professions of Duty, so provoking upon the contrary Party, so ill worded in Matters of Law, and sometimes in Sence, that 'tis a hard Matter for the Prince, tho' He may like the Zeal of His Subject's Addressing, ever to forbear, either Smiling at the Extravagance, or Frowning at the Arrogance of the Address it self.

I cannot from hence but give it as my Opinion, that had Her Majesty been asked, or, had any of Her Royal Predecessors been asked, their Opinion of the Custom of Addressing, especially as it hath been used in this Kingdom for some Years past, They would unanimously have answer'd, They should be as well pleas'd it were all let alone.

If it could be done with Unanimity of Council, and in Friendly Terms by the People, with Peace among themselves, Duty to their Sovereign, and due Regard to Bounds, in the Manner; It would be agreeable enough to any Prince, to receive the Congratulations, and hearty Expressions of their Subjects Joy upon Occasions of Success, the Protestations of their Fidelity, and Zeal in National Exigencies, and the like: But to have Subjects Teizing their Sovereign with their wild Notions of Government, with their extravagant Systems of Obedience, complimenting their Prince in the grossest and coursest Manner, off'ring Service which their Prince knows they will never pay. ----- Cloathing their Sovereigns with Power they do not pretend to, or desire to exercise, and promising a Submission to Burthens, they themselves cou'd never bear.

This can never be pleasant to a Prince, that knows any Thing of the Nature of Government, and the Temper of Subjects, especially of *English* Government and *English* Subjects.

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The Author no where designs in this, to lessen the Credit of the Testimonials any Part of the Country gives Her Majesty of their own Sincerity and Fidelity ; or to insinuate, that they, the Addressors, are not Loyal, Good Subjects ; but when People talk in the Clouds, bluster, and rumble, speak a Language no Body can understand ; and that they do not understand themselves, it merits to be a little expos'd ; if it be only to instruct the honest Country People, what Language they ought to speak to their Sovereign, and that when they make solemn Addresses to the Queen, they ought not to talk Nonsense, and Ridiculous Stuff, such as *Resisting Irresistible Power, Unlimited Limited Obedience*, and the like ; least the Queen shou'd be in Earnest with their Jest, and take it ill to be talk't to in a Language unbecoming even a Stage-Play.

But this is not all. This Ridiculous Manner of Addressing takes off all the Solemnity of the Thing, and by Consequence defeats the End of it. The Author of this professes, not to concern himself with the pretended Design of these People, *if they had any*; and therefore, has turn'd it all upon that Point: --- But really, the Manner of these Addresses, the very wording them, is so incongruous, so un-harmonious, and lays them open to so much Banter and Ridicule, that it quite spoils all the rest ; if any Expression of Duty is intended, it's quite blasted, and blown up by the Bluster and Rhodomontade it comes dress'd up in ; if any Thing by Way of Recognition of the Sovereign's Rightful Authority is intended, it's carry'd so far beyond all Claim any Prince on Earth ever made, that the Compliment is quite turn'd into a Banter.

Can this be agreeable to a Monarchy, Establish'd, *as Our Queen thanks God this Monarchy is*, upon the Laws of the Land? Can Her Majesty, with any Patience, hear these People promise to Obey, and Submit to Her, tho' She should turn Tyrant and Oppressor. --- It cannot but offend Her Royal Ears, as Her Majesty never desires to Rule in that Manner, so She cannot desire to be so Obey'd. Her Majesty covets the chearful Obedience of Free Subjects, but not the Servile Submission of degenerate Slaves: Besides, Her Majesty knows they speak against their Sence, against their Temper, and against their Practice; they say, and promise to do, what they never did and never will perform.

What Pleasure then can the Prince take in such Address'es as these? To imagine the Queen would be pleas'd with them, would be, either to presume Her Majesty did not know when She was flatter'd and banter'd, or loved to be so; either of which would be very unmannerly.

Nor can I believe, the Manner of obtaining these Address'es, and the Consequences of them, contribute any Thing towards giving the Publick Ministers of the Government any Satisfaction in them.

In the procuring them, we find terrible Ragings, Heats, Divisions and Animosities among the People: One Side opposing the other with all possible Fury and Artifice; sometimes two contrary Address'es from the same Place; To procure these all the Caballing, Bribing, Wheedling, Threat'ning, and in short, all the clandestine, corrupt Practices in the World, to get Hands crouded into an Address; when both Sides pretending to speak the Sence of the Place, all the Effect is, to let the Queen know,
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the People of that Place are most horribly divided, and no Body knows which Side was the strongest; for Hands to an Address seldom, if ever, are any Trial of the Strength of the other Parties.

Again, this can be of no Service to the Government, and therefore, I am perswaded, our Ministers of State whether new or old, neither now do, or ever did, desire this tumultuous Way of Proceeding. It raises and maintains Factions in every Town and County, keeps up the Heats, and propagates the Party-Divisions, that are already come to too great a Head among us.

I make no Question, the present Ministry covet to cool, and bring to Temper the Heats, which the Court-Changes have raised among the People; I am sure, if they see their own Interest, I mean the Queen's Interest, they must desire it; it cannot be pleasant to them, to have such an Occasion of constant Feud put in the Way of the People.

Here one Side calls Rebel, Traytor, Factious, Antimonarchical, and Enemy to the Church; these again call the other Slaves, Betrayers of their Country, Raisers of Tumults, and Friends to the Pretender; and what's next to hard Words, but hard Blows; and who knows to what Excesses exasperated Parties may drive one another.

Nothing, therefore, that tends to embroil, to divide, and to exasperate the People One against Another, can be approved by the Government, or the Ministry.

It may not be amiss to observe here, that the flocking about the Court with Addresses, seems to have an End, very differing from

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what the Addressees themselves propose: For, in their Addressees, they make Tenders of the lowest Submission to the Pleasure, and perfect Resignation to the Authority of their Sovereign; and yet in the Language of their Addressees, pretend to lay great Stress upon the Opinion of the Subjects, and upon this, or that Address, being the Sense of the County, or the Sense of the Town they come from.

Now, if the Subject's Duty be an *Unlimited Obedience*, as some of these extravagant People have pretended; the Matter of this, or that, being the Sense of the People, seems to be so entirely useless and insignificant, that it cannot be nam'd with the rest; For what signifies it, what the Subject's Sense is, if their Part consists only in an *Unlimited Submission*.

The next Thing which makes it seem, that these Addressings cannot be grateful to the Government, is, that they are of so many differing and inconsistent Parts, even tho' presented on the same Side, and from the same Parties: One gives up all Her Majesty's Claim to the Crown to Her *Hereditary Right*, and calls all the *Parliamentary Part* a Conspiracy against Her Majesty's Title, and an Insolent Attempt to depose Her; another talks of *Legal Provisions* to exclude *Papists*: One talks of *Indefeasible Title* immediately from God, and others compliment Her with the Peoples Acknowledgment of Her Title by *Descent*.

In the Matter of Government and Submission they contradict one another, and contradict themselves; some talk of *Absolute Obedience*, even to Tyranny and Oppression; and of the *Illegality of Resistance on any Pretence*; of the *Nonsense of Resistance*, of the *Ridiculousness*

ness of it, of its being a *Damnable Sin*; while others say, they *have resisted*, and *will resist again*. Thus they torture their Sovereigns with their unintelligible Stuff, and make themselves, no Doubt, very ridiculous.

Can any one make us believe, that this is pleasant to Her Majesty, that it is any Way serviceable to the New Ministry, or agreeable to the Friends of their Interests ---- Were the good People unanimous in their Application, uniform in what they address about, and would they keep the Bounds of Duty, and Reason in the Manner, something might be; it would be, indeed valuable, and an Honour, as well as a Satisfaction both to the Government and to the Sovereign; but it really seems to expose, rather than to serve Her Majesty and Her Administration, to have the People come thus in Fragments, and divided Parcels, with Papers stuff'd with such ridiculous Things that are not tolerable to hear.

I cannot, therefore, think of supposing Her Majesty is at all pleased at these Things; neither can I see they are at all calculated to render Her Service. Nonsense and Folly serves no Body; Prince or People.

As to Her Majesty's Interest, whether real or supposed; whether in the New Ministry, or the Old; whether in Parliament, or out of it; these Addresses seem to do it no Service at all. --- If the Method of obtaining them were justifiable, the Language of them agreeable to Sence, the Consequence of them Peace, and the Managing of them free of Disorders, Riots, and a Civil War among Neighbourhoods and Societies, something might be said, at least, to palliate and excuse them.

Wife

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Wise Ministers of State never covet Riots and Tumults, Breaches and Disorders among the People. Peace, United Submission to the Administration, and a due Obedience to the Laws, are the best Off'rings the People can make to them. ----- All Kinds of Distractions among the People, are, in their Degree, Uneasinesses to every Government: And, therefore, whoever they are, that would persuade us, these Addressees, which 'tis manifest have fomented our Breaches, are grateful to the Ministry, or to the Queen, do to the utmost of their Power, expose, ridicule and jest with their Governours, banter the great Officers of the Court, and if they durst, would do the same to the Queen.

It is true, Her Majesty has receiv'd all these Addressees very graciously, the several Lords, and others, of Her Majesty's Council, and Confidence, have concern'd themselves to introduce the Addressors to Her Majesty, and the Clowns, upon all these Occasions, have had the Honour to kiss Her Majesty's Hand. What can any one infer from hence? ---- the best Construction I can put upon it amounts to no more *than this*, that however foolish the Subject is, the Prince is *good to all*; as the Sun shines upon the Garden, and upon the Dung-Hill; or as the Rain and sweet Dews distill at the same *Time*, upon the barren Rocks, the salt Ocean, and the fruitful, flow'ry Meadows, where in the one they are entirely lost, in the other turn'd to Salt and Barrenness, and in the last to a fruitful Solacing and Profiting Flavour.

Her Majesty, like a gentle Prince, mild to all, shows an undistinguish'd and nourishing Goodness to Her Subjects; bears with their
Follies

Follies and Infirmities, pities their Impertinences, and nothing can be inferr'd from hence, but that here Her Majesty answers *not a Fool in his Folly*; and there again, She *answers a Fool in his Folly*; both Sides address, both are accepted, both kiss Her Majesty's Hand; what is good, and well mean't in all, Her Majesty accepts; what is simple, ridiculous and impertinent in either, Her Majesty overlooks: And as She cannot know by the Addressees of the People, what to depend upon, or expect from them; so neither can they know, or judge by their Reception, what Her Majesty's real Sentiments of these Things are, nor indeed, is it necessary they should.

I must ask Pardon of all that are otherwise minded, *for Leave to think* from hence, that really these Addressees have no Tendency to any Good, that they are no Manner of Advantage, either to one Side or other, and this is as near Saying they have no Signification, as any Man can desire I shou'd speak. What then can remain, but to exhort the People of *Britain*, to leave off this simple, nothing-meaning Way of Proceeding; and to exhort those that look on, to take no Notice of them, lay no Stress upon them one Way or other. ----- Upon all Occasions shew the Neglect that is due to them, and if no other Way can suppress the Practice, let them see, that to address, or not address, is so near the same Thing, that to mind them is to no Manner of Purpose.

This would either put an End to the Thing, or cure it of the Distemper; it would either bring the People to leave off Addressing as a Thing of no Signification, and tending to no Advantage one Way or another; a vain, empty, fruitless

less Folly, that neither had any Effect to them that made the Address, or any Effect upon those they made them to.

Or else, It wou'd restore Addressing to its usual Vertue and Signification, that the People addressing, might know how with due Solemnity, and in proper Terms to come before their Princes, not make Sport with their Superiours, and Banter instead of Address them; That the Gravity and Majesty of the Thing may be preserv'd, and consequently it may meet with a due Respect and Regard; that they may depend upon what is spoken, as sincere, and well meant; and without Danger to themselves, might, believe their Subjects when they speak to them.

This wou'd bring Addressing to be, perhaps, in its kind useful again, and make it very acceptable to the Government; then Princes might make some Judgment from it, of the Meaning of the People, of the Sence of the several Parts from whence they came, and might know how to take Measures from them accordingly, which now, it would be the greatest Folly in the World to attempt.

I had thought, to have let you see something of the Opinion our Enemies have of these Things, and how ridiculous they make us look abroad; How the *French* look upon us as effectually fighting in this Paper-Combat, as if we were all in a Declar'd Open Civil War. It were worth Notice, to speak a little to what they promise themselves from our Follies of this kind; how they are prompted by these Things to carry on the War, and to run themselves to all Manner of Extremities in the Holding out, bouying themselves up with the Expectation;
that

that these Follies must end in more Fatal Distractions, and must produce something in their Favour.

Nor is this an unprofitable Reflection, if we were but in a Posture of Improving it as we might do: ---- What our Enemies rejoice at, we may very well think worth our While to enquire into; if our Divisions are their Hope, our Folly their Advantage, our Weakening their Strength, we may reflect, with a great Deal of Justice, upon what we are doing, least we give our Enemies a Light to see into our In-side, where we cannot look our selves.

What can the *French* do, but laugh at our Madness, and flatter themselves with making their Advantage of it? when they hear that the Subjects of *England* are playing *Bo-Peep* with their Sovereign: ---- When they shall read the incongruous Nonsense of our Fawning Addressors, how they please themselves with the Jingle of *Un-signifying Words*, and go away pleased with a superficial *THANK-YE*, as if the Simplicity of their Harrangue was receiv'd with Approbation, and they counted, what none in the Earth, but themselves, could ever suggest of them, *WISE MEN*.

Do we see any of these Extravagancies among Foreign Nations? The *French* are as supple, as humble in their Obedience, and have given as good Evidences of their slavish Submission, as any People in the World could do, or, indeed, as any Prince in the World can desire Subjects to do. ---- Their Monarchs are Absolute, and might expect from them Expressions of *Passive Loyalty*, as ridiculous as that *Passive Loyalty* it self can be; and, indeed, in *France*, Language might have some Meaning in:

it: For where People are Slaves and Princes are Tyrants, such a Stile will bear a Reading, when in Nations born to Freedom it is meer Nonsense.

Yet even in *France*, or *Spain*, nay, not in *Poland*, or *Russia*, have you any Thing of these Follies to be seen; neither Prince or People think them of any Signification; the One does not accept them, the Other dare not offer them.

No where, but in this Land of Liberty, is this Folly to be found; where, I think, the very Constitution renders it ridiculous, and the Nature of the Thing makes it utterly contemptible. --Where the Laws expose it as Criminal, and the Peoples Rights make it absurd. To talk here of *Unlimited Obedience*, is to talk what no Body regards that hears it, and no Body believes that speaks it.

This is the Reason why these Sheets were written, the Author is far from Lessening the Duty, and Affection of the People to their Sovereign; but, for God's-sake, Gentlemen, if you will apply your selves to your Queen, do it in Terms Her Majesty may believe you serious in, and not in such, as must tell the Queen, that either you say nothing, and are a Sort of Mad-Men not to be regarded; or that you design to affront Her. ----- Promise nothing, but what you can perform, and what there may be Room to expect you will perform: Then there will be no Room for Exposing you, and your Addreses may have some Signification.

Sence of the Nation. 91

To procure this happy Effect, either to bring our People to be out of Love with this Way of Fermenting their Tempers, and so to lay down the Thing altogether; or to bring them to mend their Stile, and word their Addresses so, as Her Majesty may not be led to pity them, and the rest of the People to laugh at them, this is the true Design of the present Undertaking, in which, the Author hopes, he cannot have given Offence, since he has not meddled with the Parties, only made a little merry with their Nonsense.

FINIS.

21 Source of the Nations

To procure this happy Effect, either to bring
our People to be out of Love with this Way
of fermenting their Tempers, and to be lay
down the things of this world; or to bring
them to mend their Manners, and work their
Affections to, as their Masters may not be led
to give them, and the rest of the People to
imitate them, this is the true Design of
the Christian Ministry, in which the An-
gel says, he cannot have given Offence, since
he has not meddled with the Parties, only
made a little merry with their Manners.

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